Sanctification by Faith VINDICATED:

IN A

DISCOURSE

ON THE

Seventh Chapter of the Epiſtle

OF

St. *PAUL* to the *ROMANS*,

Compared with the

Sixth and Eighth Chapters of the ſame Epiſtle.

Written by *ZACHARY MAYNE*, M.A.

To which is prefixt a Preface by Mr. *Rob. Burſcough.*

Ἀεὶ τὰ φορτικὰ ὅπῃ τῷ οἰκείῳ προσώπῳ γυμνάζει. S. Chryſoſtom de Apoſtolo Paulo.

Peccata Populi Enumerat Perſona ſua, Quod & Apoſtolum in Epiſtola ad Romanos facere legimus. S. Hieronymus in Daniel.

Τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. Acts 15. 9.

Licenſed, Sept. 11th, 1693.

LONDON: Printed by *W. O.* for *John Salusbury*, at the Riſing Sun in *Cornhill*, near the *Royal Exchange.* MDCXCIII.

492:07

THE PREFACE.

THE Chriſtians of the firſt Ages were ſuch Ornaments of their Profeſſion, and ſuch Examples of Piety and Zeal, of Humility and Patience, and all other Vertues, that the World beheld them with aſtoniſhment. Many of their Enemies concluded, that ſo heavenly a Converſation proceeded from a Principle that is more than Human, and were thereby induced to embrace the Goſpel of our *Lord Jeſus Chriſt*. But it muſt be acknowledged, that there were many that aſſum'd the Name of Chriſtians, who, by their various Hereſies and deteſtable Practices, caus'd the Way of Truth to be blaſphem'd. Yet * did they ſtile themſelves, *The elected Seed*, and boaſted of an extraordinary Perfection. They pretended, that they underſtood more than *Paul* or *Peter* or any other Mortal; and that they were no more polluted with the Sins they committed than Gold was diminiſhed in its Subſtance or corrupted with Dirt.

* *Vid. Iren. adverſ. Hæres, lib.* 1. *cap.* 1. *pag.* 26, 28. *& cap.* 9. *pag.* 73. *Clem. Alex. Pædag. lib.* 1. *cap.* 6. *pag.* 107. *Tertul. de Præſcript. Hæret. cap.* 41. *p.* 217.

I know not whether any amongſt us be arriv'd to ſuch Arrogance and Folly: But it is too evident, and it is ſad to conſider, that as there is no ſmall number of debauch'd and profligate Wretches, even in theſe Times of ſo much Light, who ſet their Mouths againſt Heaven, and, like the prophane *Antiochus*, ſpeak *marvellous things againſt the God of Gods*: So there are many others, that profeſs to know God, but in Works deny him, and to have a ſpecial intereſt in the favour of Chriſt, but hate to be reform'd by him. They flatter themſelves into a belief, that they have made an exchange with him of their Sins, which nevertheleſs they reſolve not to part with for his Righteouſneſs, which they are willing he ſhould keep to himſelf. They are not concern'd about it, nor are they ſolicitous to know, whether the advantageous Bargain, with which they are ſo much affected, have any other ground but in their own imagination: Becauſe a juſt Enquiry into this Matter would fruſtrate their great Deſign, which is, to live wickedly and as comfortably as they can, and to reconcile their Vices with the hopes of Salvation.

This

This diſpoſes them to advance or defend ſuch Doctrines as are moſt ſuitable to their corrupt Inclinations: and from hence it is, that inſtead of bringing their Actions to the Rule, they warp the Rule into a compliance with their Actions: Or, as St. *Baſil* ſpeaks * of thoſe that adulterate the Truth, *They do not accommodate their Mind to the Scripture, but pervert the Scripture to their own Will.* And thus they ſeek to cover their ſhame under the ſhadow of a Divine Authority, as *Seneca* tells us †, the *Epicureans hid their Luxury in the Boſom of Philoſophy.*

* Οἱ παραχαράκται τῆς ἀληθείας, ἐχὶ τῇ γραφῇ τὸ ἑαυτῶν νῦν ἀκολουθεῖν διδάσκοντες, ἀλλὰ πρὸς τὸ οἰκεῖον βούλημα τὴν διάνοιαν τῶν γραφῶν διαστρέφοντες. Baſil. in Hex. Homil. 2. p. 17.

† —*Vitiis dediti luxuriam ſuam in Philoſophiæ ſinu abſcondunt.* Senec. de Vit. Beat. c. 12.

Amongſt all the parts of the Holy Scripture that have been thus perverted, I think none have ſuffer'd more than St. *Paul*'s Epiſtles; in which, as another Apoſtle aſſures us, there *are ſome things hard to be underſtood*, 2 Pet. 3. 16. And ſuch are the things which Men of corrupt minds are wont to ſet upon the *Rack* *, that they may extort a Confeſſion from them in favour of Immorality. The plain and neceſſary Rules and Precepts of Religion they neglect; and from obſcure Paſſages they wreſt thoſe Concluſions that are only fit to ſupport a falſe Peace in the way to deſtruction.

* Στρεβλοῦσι, 2 Pet. 3. 16. στρεβλοῦται, αἰκίζεται βασανίζεται. Heſych.

For this purpoſe, they ſerve themſelves of the ſeventh Chapter of the Epiſtle to the *Romans*, and they ſeem to me to argue more plauſibly from thence, in vindication of Impiety, than from any other part of the Apoſtle's Writings: Which may ſhew, what care we ought to take to inform ourſelves of his meaning, that we may avoid their Miſtakes, of which both the Cauſes and Effects are very deplorable; and be able to defend Chriſtianity from their Aſſaults and the Reproaches that they would caſt upon it. You ſee, ſays St. *Chryſoſtom* †, ſpeaking of this place, that unleſs with due fear or circumſpection we conſider his Words, and have an eye to his Scope, *there will follow infinite Abſurdities.* And of this Admonition, I think there is ſufficient reaſon.

† Ὁρᾷς ὅπου ἂν μὴ μετὰ τῆς προσηκούσης εὐλαβείας τὰς λέξεις ἐκλεξώμεθα, καὶ πρὸς τὸν Ἀποστολικὸν ἴδωμεν σκοπὸν, μυρία ἕψεται ἄτοπα. Chryſ. t. 3. p. 100. Ed. Savil.

Indeed, if St. *Paul* ſpeaks of himſelf in the ſtate of Sanctification, where he ſays, that he is *Carnal* and *ſold under Sin*, with other things of the like nature, a Man may then at once be engaged in the Service of *God and Mammon*, and be in *Communion both with Chriſt and Belial.* He may reconcile things that are moſt inconſiſtent, and be at the ſame time a Child of *Light* and of *Darkneſs.* He need but ſay, *The Evil I do, I allow not; and therefore it is no more I that do it, but Sin that dwelleth in me*; and this would juſtifie the greateſt Enormities. To know his Maſter's Will, and not to do it; to confeſs it to be holy, juſt and good, and

to

to be under convictions from it, and yet to neglect it, would secure him from future ſtripes for his diſobedience to it. And to bite the Chain that holds him faſt, and to fret at the wretched Slavery he endures, would be an Argument of a Glorious Liberty. To violate the Laws of God with reluctancy and againſt the dictates of his own Conſcience, would be a mark of Sanctification: and of this Conſolation he could never be depriv'd, unleſs he loſt all ſence of good and evil, and, being *paſt feeling*, ruſh'd furiouſly into Sin, without any conſideration or apprehenſion of Divine Vengeance.

If theſe be juſt and natural Inferences from the Interpretation which I have mention'd, as I think they are, this is cauſe enough to reject it. For they that are skill'd in the Art of Reaſoning lay this down as a Maxim *, and it is generally receiv'd as an evident Truth, That *if the things are falſe which follow from certain Premiſes, theſe Premiſes are alſo falſe*. And our bleſſed Saviour tells us †, That *the Tree is known by its own Fruit*: A Rule that is very applicable to our preſent Caſe, and may ſhew, that it cannot be a good Expoſition that brings forth Conſequences which are evil and pernicious; but ought to be condemn'd, as contrary to the Purity of God, the Deſign of Chriſt, the Work of Grace and the Doctrin of the Goſpel.

* *Docent nos Dialectici, ſi ea quæ rem aliquam ſequantur falſa ſint, falſam illam ipſam eſſe quam ſequantur.* Cicer. de Fin. Bon. & Mal. lib. 4. ſect. 19.

† Luke 6. 44.

Nevertheleſs, I deny not, that ſome learned and good Men have been of opinion, that St. *Paul* here diſcourſes of himſelf after converſion. But then they tell us, that the Evil, he complains of, was only the motion of concupiſcence, to which he did not conſent, much leſs did he reduce it to practice. Or elſe, they ſay, he meant it not of great or wilful Sins, but only of ſmaller Offences or Infirmities, which in this Life are incident to the Regenerate. And it is true, that (if they have a right notion of Infirmities) by ſoftning the Interpretation in this manner, they have avoided the Conſequences on which I have already reflected. But through unwarineſs or inadvertency, they have done violence to the words of the Apoſtle by that Expoſition. For from his words it is plain, that whoſoever was here ſpoken of, his Condition was very miſerable. Not only an inclination to Sin, but actual and known Sin, had taken poſſeſſion of him and *dwelt* in him, which intimates to us, that it was become habitual, and govern'd * him as his Lord. It had effectually wrought in him, and prevailing againſt him, had brought him into *Captivity*, *Verſ.* 23. It had put him under its own Power and Law, and ſo deeply engaged him in Slavery, that he could do no more than wiſh for Freedom. *To will was preſent with him, but how to perform that which was good he knew not*, Verſ. 18. A thing that cannot well be imagin'd of that excellent Perſon who invited the *Corinthians* † to be *Followers* of him as he was of *Chriſt*; and who profeſs'd *, that he was able to *do all things through Chriſt that ſtrengthned him*.

* *Vid. Protſtant. vind. Epiſt. p.* 399. *Ed. Amſtel.* 1684.

† 1 Cor. 11. 1.

* Phil. 4. 13.

I think we had much better be ignorant of his Meaning, than deprave it by an Interpretation that is injurious to Him, and deſtructive of Holineſs: But neither is that neceſſary, as will appear in the following Diſcourſe. By the way, it may be noted in general, that there are ſeveral Difficulties in this Apoſtle's Writings that we ſhould not find inſuperable, if, with a due application of mind, we would enquire into their Nature and Original. For example, It may be conſider'd, that ſome of theſe Difficulties proceed from his Language; for however that be *Greek*, and therefore may be thought, on that account, not leſs intelligible than any other part of the New Teſtament: Yet ſometimes he uſes words in ſuch a way or ſignification as differs from the conſtruction which they commonly receive in the Books of other Writers. And, if we may believe a great Judge in ſuch things, he retains ſomething in his ſtyle of the genius of a *Cilician*, and of an *Hebrew of Hebrews*, and Scholar of *Gamaliel* *. And this may ſuggeſt to us at leaſt thus much, that, to gain an acquaintance with his Phraſe, on which our underſtanding of his ſence depends, we ought with great care to peruſe his Epiſtles and compare them together: Which may be of more uſe to us, for that purpoſe, than a rigorous examination of his Expreſſions by the modes of ſpeaking that have obtain'd amongſt other Authors that are purely *Greek*.

* *Nec miremur in Apoſtolo, ſi utatur ejus linguæ conſuetudine in qua natus eſt & nutritus.* Hieron. Ep. ad Algaſiam, qu. 10. vid. pl. ibid.

Other Difficulties proceed from hence, that, as St. *Irenæus* long ſince obſerv'd †, the Apoſtle hath many *Hyperbata*. His great depth of Thought, his abundance of Matter and vehemence in expreſſing it, his vigour and vivacity of Spirit, and the quickneſs of his Conceptions, occaſion'd ſometimes large Digreſſions, and ſometimes ſudden and unuſual Tranſitions. And if we paſs by theſe things without notice or regard, we ſhall often be left in the dark, and take that to be a continued Diſcourſe about the ſame Subject, which relates to different Matters.

† *Hyperbata frequenter utitur Apoſtolus.* Iren. adverſ. Hæres, l. 3. c. 7. p. 248.

But what is moſt to my purpoſe, is, that the Apoſtle ſometimes transfers things by a Figure * from their proper Subjects. For inſtance, as he tells us †, he *knew a man in the body that was caught up to the third heaven*, and ſeems to ſpeak of another what was meant of himſelf; ſo he ſometimes ſeems to ſpeak of himſelf what is meant of another, particularly where he ſays *, *If the truth of God hath more abounded through my lie unto his glory, why yet am I alſo judged as a ſinner?* In which words he repreſents either a *Jew* or *Heathen* making that exception; imitating herein the example of the Prophets, of whom *Clemens Alexandrinus* obſerves †, that amongſt the Revelations, which they receiv'd from God, they relate the popular Talk againſt them, and propoſe it by way of Queſtion. And I may add, that unleſs we diſtinguiſh what they thus propoſe from the Anſwers which they give it, inſtead of penetrating into their ſence we

* 1 Cor. 12. 6. 2 Cor. 12. 2. Rom. 3. 7.

† — διαγγέλλοντες δείκνυται καὶ ἀνθυποφορὰς πρὸς τὸν λαὸν θρυλλούμενα· ὡς πτύσματί τινα τοῦ ἀνθρώπων ἀναφέροντες. Clem. Alex. Strom. l. 3. p. 442.

we ſhall confound it. Yet muſt we not expect to meet with Objections and Solutions in their Writings, produc'd with ſuch formality as they are by the Schoolmen. To find them in ſome places, requires a diligent and an attentive Reader: but his Pains will be recompens'd by the Light, which a nice and critical obſervation of them gives to the Holy Scripture.

Having this Key to the Apoſtle's meaning, it remains, that we conſider in the next place, Who is the wretched Man he ſpeaks of, that was *Sold* under Sin and led *Captive* by it, *&c.* And upon a due enquiry, I doubt not but we may diſcover him, from thoſe Marks and Lineaments by which he is deſcrib'd. For as our Lord determin'd, whoſe the Coin was, which was ſhew'd him, and to whom it ſhould be rendred, from its *Image and Superſcription:* Thus, from the Character itſelf which is before us, we may gather, to whom it ought to be aſſign'd. It may not be attributed to St. *Paul* himſelf, as I have ſhew'd already, and it will be more manifeſt in in the enſuing Treatiſe: Nor to any Sincere Chriſtian, for he that is ſo, is Dead to Sin and a Servant of Righteouſneſs *. It belongs therefore to the unregenerate Man labouring under Convictions, whoſe perſon the Apoſtle here ſuſtains. * Rom. 6. 2, 18.

Otherwiſe, I know not how to reconcile thoſe Paſſages which are laid together by *Origen* * for the confirmation of this Expoſition. For, not to mention them all, this Expreſſion of St. *Paul* †, *In me, that is, in my fleſh, dwelleth no good thing*, ſeems inconſiſtent with thoſe places where he ſays ‖, *I live, yet not I, but Chriſt liveth in me*; and where he informs us, that the *Spirit of God* dwells * in the Faithful, and that their *Bodies* were the *Temples* † *of the Holy Ghoſt*. And I do not ſee what Solution can be given of this Difficulty, unleſs it be, that, as *Origen* * tells us, *It is the manner of the Holy Scripture tacitly to change the Perſons and Things and Cauſes and Names, of which it ſeems to ſpeak, or rather to uſe the ſame Names in repreſenting different Matters.* An Obſervation which, being rightly underſtood, may be of great and frequent uſe; but it requires great caution and judgment in the application of it. * *Origen. in Ep. ad Rom. c. 7.* † Rom. 7. 18 ‖ Gal. 2. 20. * Rom. 8. 11. 1 Cor. 3. 16. † 1 Cor. 6. 19

* *Moris eſt Scripturæ Divinæ, & perſonas latentes, & res & cauſas, de quibus dicere videtur, & nomina commutare, imo potius eiſdem nominibus in aliis atq; aliis rebus uti.* Orig. ubi ſupra.

With *Origen* many others, both Ancient and Modern Writers of great eminence, concur in this Interpretation: And, amongſt the laſt, ſome of our own Nation eſpecially have done excellently on this Subject. But the Learned Author of this Treatiſe hath handled it more copiouſly than any that I have ſeen: and as he hath, in my opinion, managed it with great ſtrength of Reaſon, ſo he hath carried on the whole Work with that Spirit of Piety and Charity for the good of Souls, that I hope it may contribute ſomething towards the Reformation of a degerate Age, which abounds both with Hypocriſie and Prophaneneſs, and calls for the helping Hands of thoſe that are in a capacity to ſtem the Torrent of Iniquity.

This

This is what I thought fit to ſay by way of Preface, and I add no more but my hearty Prayers, That the Almighty, who is of *purer eyes than to behold ſin*, would bleſs thoſe Endeavours that are employ'd againſt it, and in the vindication of Holineſs: and that he would ſo diſpoſe the Hearts of all Men, that the Diſobedient may be turn'd to the Wiſdom of the Juſt, and that the Juſt may be juſtified * ſtill: that they that are in Error may be brought into the Light of Truth, and they that have received the Light may walk worthy of it and give diligence to make their Calling and Election ſure.

* Ὁ δίκαιος δικαιωθήτω ἔτι. Rev. 22, 11.

April 20. 1693.

Robert Burſcough.

THE

THE EPISTLE TO THE READER.

IN my first Addreſs to thee I make a ſolemn Profeſſion, That I ſerve no Party of Men; neither can I ſee any worldly Intereſt that I can promote in the Writing of this Treatiſe, but rather the contrary; and if I had not hoped it might be of ſome uſe to the Publick, I ſhould not have troubled my ſelf in the Compoſing, nor thee in the Peruſing of it; and having ſaid thus much, I ſhall ſhew thee firſt the Occaſion, and then the Reaſons of my Undertaking.

The Occaſion was this: I have for theſe Thirty Years and more kept my Thoughts ſuſpended in the Controverſie of Election and Reprobation, and the Liberty of Man's Will, not without making Enquiry by Reading, Diſcourſing and Meditating, with all which I have joyned ſerious Prayer: But I was very loath to determine my Thoughts without a clearneſs and evidence. At laſt, obſerving the Claſhing that there was in Books, and in the Pulpit by one againſt the other, the Animoſities and Feuds raiſed in the Parties, the Intricacy of the Knots, and the Abſtruſeneſs of the Diſcourſes upon this Subject, as they lye in Controverſal Writers, I thought the ſafeſt, quieteſt and ſureſt way was to endeavour to find out the Truth as it lay in the Scripture alone, and by it ſelf; and to this end I taskt my ſelf to commit to my Memory all the firſt Eleven Chapters of St. Paul's Epiſtle to the Romans in Greek, for in the ninth and eleventh Chapters of that Epiſtle is the chief Seat of this Controverſie; and I was willing to learn all the Chapters before, that ſo I might obſerve as warily and curiouſly as I could (begging God's aſſiſtance) how the Apoſtle made his Approaches to that great Myſtery of Election and Reprobation (which (eſpecially in the ninth Chapter) hath been made the Riſe and Occaſion of dreadful Diſputes) for that I did not queſtion but this wiſe Maſter-builder

did raiſe this high and lofty Superſtructure of his ninth and eleventh Chapters upon a ſure Baſis; and though I know that an Epiſtle may contain diſtinct Subjects, that may have no great (if any) connexion and dependance; yet it is very obvious to any Obſerver, that the moſt diſputative and argumentative part of the ninth Chapter hath a clear relation to and connexion with the third and fourth Chapters foregoing, wherein the Apoſtle is proving Juſtification by Faith, Rom. 9. 30, 31, 32. *What ſhall we ſay then? that the* Gentiles *which followed not after Righteouſneſs, have attained to Righteouſneſs, even the Righteouſneſs which is of Faith: But* Iſrael, *which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs. Wherefore? Becauſe they ſought it not by Faith, but as it were by the Works of the Law. And this was the reaſon of their reprobation: So that the Election of the* Gentiles, *and ſome few* Jews, *was really grounded upon their cleaving to the way of the Promiſe and Faith, whereas the reprobation of the* Jews, *was, as I have ſaid, from the contrary reaſon. And accordingly Dr.* Hammond *concludes his Paraphraſe upon the ninth Chapter with theſe words:* The Sum then of this whole Chapter will be reduced to theſe five Heads, 1. The Priviledges of the *Jews*, and among them eſpecially Chriſt's being born of that ſtock. 2. That thoſe of them which reſiſted and believed not in Chriſt, were delivered up to obduration by God, and the *Gentiles* taken in their ſtead. 3. That 'twas moſt juſt with God to deal thus with them. 4. That ſome of the *Jews* at that time believed in Chriſt. 5. That the cauſe that the reſt believed not was, that after a Phariſaical manner, they ſought Juſtification by the Works of the Law, Circumciſion, *&c.* deſpiſing the Faith and Doctrine of Chriſt, and that Evangelical way of Juſtification, and ſo ſtumbling at the Chriſtian Doctrine, which they ſhould have believed, were the worſe for him, and the preaching of the Apoſtles, by whom they ſhould have been ſo much the better.

And I bleſs God, in about half a Year's time, I picked up ſo many ſpare Hours as in which I obtained what I deſigned, the getting by heart thoſe eleven Chapters, and have repeated them often exactly; and in the getting of them, and at laſt my ninth and eleventh, I have attained a very comfortable Satisfaction in the Controverſie about Election and Reprobation, and do not at all repent any Hour's time ſpent in the endeavour with relation to that. But that which I have now to acquaint thee with is, That while I was making my Progreſs in getting and repeating the ſeveral Chapters, there did a conſiderable light ariſe to me concerning the true and genuine ſence of the ſeventh Chapter, which I had been often puzzelled about heretofore. And this I thought worthy a new Labour to acquaint thee with, ſo here I have given thee the occaſion of my writing upon it.

Now for my Reaſons moving me ſo to do, take as followeth:

Reaſon I. First *then, I have obſerved, That ſeveral Expreſſions in that ſeventh Chapter to the* Romans *are the common ſhelter of many profligate Perſons, who would fain paſs in their own apprehenſions, and in the judgment of others, for good*

Men,

Men, though if they would make any ſerious Reflections, they muſt needs ſee themſelves in a very evil ſtate. When I would do good, *ſay they*, evil is preſent with me; the good that I would I do not, and the evil that I would not do that I do; ſo then it is no more I that do it, but ſin that dwelleth in me. With my mind I my ſelf ſerve the Law of God, but with my fleſh the Law of Sin: *And ſo lick themſelves whole preſently after every the fouleſt Commiſſion, With an,* O wretched Man that I am! *and all becauſe it is allowed by ſome, that St.* Paul *uſed theſe Expreſſions as ſpeaking in his own perſon after converſion. Now this Scripture is to be wreſted out of their hands, by ſhewing them, that St.* Paul *ſpeaks this in the perſon of an unregenerate Man, and therefore 'tis a Plaiſter that will not cover, much leſs heal their Sore. Again,*

Secondly, *I fear, that even good People, or at leaſt People well inclined, do too eaſily take comfort, after having failed in many Points of their Duty, in ſuch Expreſſions as theſe:* When I would do good evil is preſent with me, and I find a Law in my Members warring againſt the Law of my Mind, and bringing me into captivity to the Law of Sin: *When they ought to take refuge only in a ſound Repentance, and the Blood of Chriſt, after having humbled themſelves, and returned to their Duty as they ought. And they need not be diſpoiled of the Comfort that is ready at hand for them after ordinary failings and ſins of infirmity; for which I doubt not but there is a Pardon of courſe for them, upon their Confeſſion to God: So that theſe Failings need not make any terrible diſorder in their Peace and Comfort, and they may have as much relief in* Gal. 5. 17. *as they can juſtly pretend to have out of the ſeventh to the* Romans: Gal. 5. 17. *you have theſe words,* The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe two are contrary the one to the other, ſo that ye cannot do the things that ye would. *There is as much comfort in theſe words, as a ſound Chriſtian can ſeek for out of the ſeventh to the* Romans *in caſes of infirmity: And I know no Divine that hinders them of the relief of this Scripture; for the Fleſh not being perfectly ſubdued by, and to the Spirit, may hinder and clog them ſo as they may fail often, and may not come to be ſo good as they fain would be, or do all the good that they fain would do. And yet they are not forced to acknowledge, that* they are ſold under ſin, *as the Expreſſion in that ſeventh to the* Romans, *by which they put a Sword into all wicked perſons hands to kill themſelves withal, and to bear themſelves out in their vileſt Enormities.* Reaſon II.

Thirdly, *And indeed let the words in the ſeventh to the* Romans *be but allowed to be ſpoken of St.* Paul *in and of his own perſon after converſion, and I know not what you can ſay by way of conviction to the wickedeſt Man in the World. He will tell you, when you charge him, That he was drunk ſuch a time, and filthy ſuch a time, and can prove it of him,* That it is true, it was ſo; but he hates it, 'twas not he that did it, but indwelling Sin; with his Mind he himſelf ſerves the Law of God, but with his Fleſh the Law of Sin. Reaſ. III.

Sin. *How can you confute him? how know you but it is ſo as he ſaith? and then upon what pretence can you excommunicate him? or cenſure him, if he declares his hatred of what he hath done? how do you know but he may be a Saint like Saint* Paul, *whenas the Church of God in all Ages hath and doth and ought to proceed in its Cenſures againſt Men according to External Actions:* 1 John 3. 7, 8. He that doth righteouſneſs, is righteouſneſs, even as he is righteous. He that committeth ſin, is of the devil. *Verſe* 6. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. *St.* John's *Epiſtle* 3*d.* 11. He that doth good, is of God; he that doth evil, hath not ſeen God.

Reaſ. IV. Fourthly, *This taking the ſeventh to the* Romans *in the ſence above mentioned, caſts a great diſparagement on St.* Paul. *Methinks thoſe two Expreſſions in the fourteenth* Verſe *of that Chapter, can never agree to St.* Paul, The Law is ſpiritual, but I am carnal, ſold under ſin. *What was St.* Paul *carnal after his converſion? The higheſt Chriſtian that can bear that Name, St.* Paul *tells us, is but a Babe,* 1 Cor. 3. 1, 2, 3. And I, brethren, could not write unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt. I have fed you with milk, and not with meat, *&c. Verſe* 3. For ye are yet carnal: and whereas there is among you envying, and ſtrife, and diviſions, are ye not carnal, and walk as men? *What was St.* Paul *a Babe after he had written all that Epiſtle to the ſeventh Chapter? But the next Expreſſion is a thouſand times worſe, if St.* Paul *ſpeaks in his own perſon as of himſelf after converſion, He is not only carnal,* but ſold under ſin, *a very vile Captive under the ſlavery of ſin. I remember ſuch an Expreſſion no where but in* Ahab's *caſe, who it is ſaid ſold himſelf to work Wickedneſs: And if St.* Paul *was ſold under ſin, he either ſold himſelf, or was ſold by another to this ſlavery: And who could ſell him after he was become God's, but the Holy God, which is Blaſphemy to affirm? or he himſelf, which is to make him another* Ahab? *Then in* Verſe 15. *he explains how it appears that he was ſold under ſin, by the cauſal Particle* For, For what I do, I allow not; for what I would, that do I not, but what I hate, that I do: *And this is a clear Deſcription of Slavery. So* Verſe 23. *the Law in his Members brought him into captivity to the Law of Sin, made him a Slave.*

Reaſ. V. Fifthly, *This contradicts all that St.* Paul *ſpeaks of himſelf in other places of his Epiſtles,* 2 Tim. 4. 7, 8. I have fought the good fight, I have finiſhed my courſe, I have kept the faith, henceforth is laid up for me a crown of righteouſneſs, *&c. What he* fight a good fight, *that could not lift up an hand? Whenever* he would do good, evil was preſent with him? The good that he would do, he did not, and the evil he would not do, that he did? *A ſtout Soldier! He fight a good fight, that was taken priſoner, and carried captive to the Law of Sin! He finiſh his courſe, that could not move a ſtep, nor ſtand upon his Legs!* How to perform that which is good, I find not. *Is this he that did* preach, warn and teach every Man in all Wiſdom, *and labour ſo hard*

hard at his Work? ſtriving according to the working that worketh in me mightily, 1 *Col.* laſt. *And ſo* Epheſ. 3. 7. Whereof I was made a miniſter according to the gift of the grace given unto me, according to the effectual working of his power, *or his powerful working; the ſame with that in the* Coloſſians; *and ſo in* Epheſ. 1. 19. That you may know what is the exceeding greatneſs of his power to us-ward who believe according to the working of his mighty power, which he wrought in Chriſt when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places.

Sixthly, *This ſeventh to the* Romans, *if it ſhould be allowed in the ſence mentioned, ſeems to take off all worthy Aſpirings after degrees in Grace, and all religious joyful Gratulations and Thankſgivings to God for Grace already received. If we muſt be ſtill Captives to and ſold under Sin, to what purpoſe is it to endeavour after any high Attainments in any, much leſs in all the Graces of the Spirit? to be adding one Grace unto another, and one degree of Grace unto another?* They that are Chriſt's have crucified the fleſh with the affections and luſts. *How ſhall we hope to be able to ſay with good* Hezekiah *upon a Death-bed,* Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight, *Iſa.* 38. 2, 3. Reaſ. VI.

And Laſtly, *The taking the ſeventh to the* Romans, *that is to ſay, the latter part of it, from the fourteenth Verſe to the end, to be ſpoken by St.* Paul, *as concerning himſelf after converſion, caſts a diſparagement upon the whole Goſpel, diſpirits and enervates the Power and Efficacy of it, which yet is ſtiled* the Miniſtration of the Spirit. *We all know the Goſpel to be the laſt of the Revelations of God to the World, even by the Son himſelf and his Apoſtles, endued with the Holy Ghoſt in a viſible and admirable manner. The Goſpel is called the* Kingdom of Heaven, *becauſe in it Heaven is brought down upon Earth, as well as we directed by it to get to Heaven. We are* come *in the Goſpel* to mount Sion, and to the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels, to the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, which ſpeaketh better things than the blood of Abel, *Heb.* 12. 22, 23, 24. *The Church of God in the Goſpel, is compared to an Heir at Age come to the Poſſeſſion of his Eſtate. The Church before, to an Heir in his Non-age,* Gal. 4. *Now in the Days of the Goſpel it is promiſed, that* the feeble ſhall be as David, and the houſe of David ſhall be as God, as the Angel of the Lord before them, *Zach.* 12. 6. *What ſhall St.* Paul *then, the chiefeſt of the Apoſtles, be as* a Babe, as Carnal? ſold under Sin? *ſhall St.* Paul *pray for his* Coloſſians, that they might be ſtrengthened with all might, according to the glorious power of God, *Col.* 1. 11. *and for his* Epheſians, that God would grant according to the Reaſ. VII.

riches of his glory, to be ſtrengthened with might by his ſpirit in the inner man, *and have no ſtrength himſelf?* Epheſ. 3. 16. *and* not be able to find how to perform that which is good? *He can do all manner of* evil which he would not, *but* the good which he would fain do he cannot do; *and the reaſon is, becauſe the Spiritual Apoſtle is grown Carnal, ſold under Sin, and led away into Captivity to the Law of Sin and Death! Methinks 'tis impoſſible, that ever theſe words ſhould be ſpoken of St.* Paul, *as of himſelf; for there was never (as I conceive) a more vigorous, active, ſucceſsful Perſon, or engaged in higher Work and Service. Therefore I ſhall here break off my Epiſtle to the Reader; and, after having given him a ſhort* Analyſis *of the foregoing part of the Epiſtle, with that of the ſixth, ſeventh and eighth Chapter, ſhall betake my ſelf to the Work which I have undertaken; that is, to ſhew by Paraphraſing the ſixth, ſeventh and eighth Chapters of the Epiſtle to the* Romans, *That this cannot be the meaning of the ſeventh Chapter, which is by many thought to be ſo; the ſixth and eighth rightly expounded, will caſt a great light upon the ſeventh, incloſed betwixt them, according to that Maxim,* Oppoſita Juxta ſe poſita magis eluceſcunt. *The ſixth and eighth Chapters ſeem to me like two Guardians or Watchers, ſet to defend us from the dangerous miſunderſtanding of the ſeventh; or, to give thee another Compariſon which hath fallen upon my fancy, they ſeem to be like two hot Baths, and the ſeventh like a cold Well fed from another Spring, and the Source it ſelf of it is in the ſame Chapter fully accounted for.*

The

The *ANALYSIS.*

I Find then, after the Apoſtle hath made a moſt ſtately Addreſs, conſiſting of fifteen Verſes, to that learned and faithful Church, he ſpends the other ſeventeen Verſes of the firſt Chapter in convincing the Gentiles *of their ſinfulneſs.*

The whole ſecond Chapter in convincing the Jews *of theirs.*

In the third he ſhews, That the Jews, *though they had many Priviledges above the* Gentiles, *yet were indeed no better than they,* τί οὖν περισσὸν τοῦ Ἰουδαίου; ἢ τίς ἡ ὠφέλεια, Cap. 3. 9. Verſe 20. *He ſheweth, That neither of them can be juſtified by the Law, and that they both muſt be juſtified by Faith,* Ver. 30.

In the fourth Chapter he proves Juſtification by Faith, by Abraham's *Example, and* David's *Deſcription of the Bleſſedneſs of a Man, any Man.*

In the fifth Chapter he inſtitutes a Compariſon betwixt the hurt done to Mankind by the firſt Adam, *and the benefit to Mankind by the ſecond* Adam, *and heightens the benefit unſpeakably beyond the loſs,* That as ſin hath reigned unto death, ſo grace reigns by righteouſneſs unto eternal life, through Jeſus Chriſt our Lord: *And ſo concludes the Diſcourſe of Juſtification by Faith.*

In the ſixth Chapter the Apoſtle comes to a new Subject, which takes up that and the ſeventh and a good part of the eighth Chapter, viz. *that of Sanctification, and ſhews, that that is as neceſſarily dependant and conſequent upon Faith and Grace, as Juſtification it ſelf is.*

In the ſeventh Chapter, after the Apoſtle had ſetled the matter of Sanctification in the ſixth, as indiſpenſibly neceſſary and naturally flowing from the Doctrine of Grace and Juſtification by Faith, he is pleaſed, according to the Wiſdom given to him, to bring in an Inſtance of an Ineffectual Attempt towards Sanctification, by a Man under Convictions from the Law, as he had before ſhewn at large, the folly of the Jews *and* Judaizing Chriſtians, *in ſeeking Juſtification by the Law; and indeed he words the matter in a way of perſonation in his own perſon: whereupon ſeveral have miſtaken the Apoſtle's deſign, thinking that he ſtake all thoſe things of himſelf after he was converted, and in an eſtate of Regeneration, whereas it is very clear to me, and indeed I find to many learned and godly Men, that the Apoſtle is only in his own Perſon perſonating a Man that is not truly converted, but ſtrugling with his Corruptions in his own ſtrength, being terrified by the Law, which only convinceth of Sin, and is a miniſtration of Condemnation; and ſo no wonder that he is ſo overcome and brought into Bon-*

dage,

dage, as he acknowledgeth himſelf to be in that Chapter. But this I ſpeak here but precariouſly, till I ſhall afterwards have made it to appear.

In the eighth Chapter, the Apoſtle, after he had ſet forth the convinced Perſon in ſuch a ſtruggle with his Corruptions in his own Strength, (the Law affording him neither Strength nor Hope) after he had ſet him forth as overcome and captivated, and brought into deſperation, he gives him a glimpſe of Chriſt, gives him a Plank after his Shipwreck, and in the very latter end of the ſeventh and beginning of the eighth Chapter, brings him off clear from thoſe Rocks and Shelves upon which he had been in utmoſt danger of periſhing. Which is all I ſhall ſay by way of Introduction *and* Analyſis.

Sancti-

Sanctification by Faith VINDICATED:

IN A DISCOURSE ON THE Seventh Chapter of the Epiſtle OF St. PAUL to the ROMANS, &c.

ROMANS, Chap. VI.

WHat ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. Verſe 1. The Apoſtle had in the former Chapter made it his Deſign from the twelfth Verſe to the end, to ſhew, that though the World had ſuffered much by the firſt *Adam*, by whom Sin came into the World, yet, through the Grace of God, the World, that is, eſpecially thoſe of it that *receive the abundance of grace and of the gift of righteouſneſs*, Verſe 17. receive far more advantage by the ſecond *Adam*, than ever they had loſt by the firſt. Verſe 18. *Therefore as by the offence of one, judgment came upon all men to condemnation, even ſo by the righteouſneſs of one, the free-gift came upon all men unto juſtification of life.* Verſe 20. *Moreover, the law entred, that the offence might abound; but where ſin abounded, grace did much more abound.* Verſe 21. *That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs, unto eternal life by Jeſus Chriſt our Lord:* And with theſe words, in triumph, concludes his Diſcourſe of Juſtification by Faith and Grace. Upon which the Apoſtle ſtarts a thought, that might enter into the heart of a fooliſh perſon, *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound?* This the Apoſtle anſwers with a μὴ γένοιτο, *God forbid.* Rom. 6. 2. We have three ſuch Queſtions together, within the compaſs of ſix Verſes, in the third Chapter of this Epiſtle, which the Apoſtle rejects with an abhorrency, *Rom.* 3. 3. *What if*

ſome did not believe, ſhall their unbelief make the faith (or faithfulneſs) *of God without effect? God forbid.* Verſe 5. *If our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay then? Is God unrighteous who taketh vengeance? God forbid.* Verſe 7. *If the truth of God hath more abounded through my lie unto his glory, why yet am I alſo judged as a ſinner?* A fooliſh way of freeing himſelf from judgment: Nay, it ſeems the People were ſo uſed in the Apoſtle's days to theſe Paralogiſms and fooliſh Ratiocinations, that they preſumed to affix them even upon the Apoſtles themſelves, *Verſe* 8. *And not as we be ſlanderouſly reported, and as ſome affirm, that we ſay, Let us do evil, that good may come, whoſe damnation is juſt.* To re-

Verſe 1. turn therefore to our ſixth Chapter, Verſe 1. *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound?* Since God hath made Grace to abound much more than Sin, (where-ever Sin hath abounded) ſhall we reſolve to continue in Sin, that ſo God may continue to make his Grace to abound towards us? *God forbid*, ſaith the Apoſtle. God may for once, having made Man a free Agent, though holy (as nothing elſe could come out of God's hand) after his voluntary Deſection and wicked Rebellion, give him a Saviour, and ſend us a ſecond *Adam*, the Lord from Heaven, that ſhould do us infinitely more good, than ever the firſt earthly *Adam* did us hurt; but if we abuſe his Grace, and turn it into Wantonneſs, the Grace will ceaſe, and only prove a greater aggravation of our Sin and Judgment. But let us follow the Apoſtle's argumentation:

Verſe 2. *How ſhall we, that are dead to ſin, live any longer therein?* This ſecond Queſtion ſtrikes the firſt Queſtion dead, and is a full Anſwer to it; How can Men that are dead to any thing, live any longer in it, or unto that to which they are dead? It is a perfect contradiction to their being dead to it, to live in it. This is a Paraphraſe and Comment enough for the ſecond Verſe.

Verſe 3. *Know ye not, that ſo many as were* (or are) *baptized into Jeſus Chriſt, were baptized into his death?* This is a full Argument again, by way of Queſtion, for the proof of the Aſſertion, uttered by way of Queſtion in the ſecond Verſe, *viz.* That all Saints (as ſuch) are dead to ſin; for that when they were baptized into Chriſt, they were baptized into his Death, and ſo are by profeſſion dead to Sin. This is more fully expreſt in the next Verſe.

Verſe 4. *Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead, by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* Here is a plain Alluſion made to the ancient way of Baptizing, which was by dipping under Water, called here burying, and riſing or being raiſed up. I ſhall give this Explication in the Words of Dr. *Hammond* upon the Text, the third and fourth Verſes:

"'Tis a thing, ſaith he, that every Chriſtian knows, that the Immerſion in Baptiſm, re-
"fers to the Death of Chriſt; the putting the Perſon baptized into the Water, denotes and
"proclaims the Death and Burial of Chriſt, and ſignifies our undertaking in Baptiſm, that
"we will give over all the Sins of our former Lives, (which is our being buried together
"with Chriſt, or baptized to his Death) that ſo we may live that regenerate new Life
"(anſwerable to Chriſt's Reſurrection) which conſiſts in a Courſe of all Sanctity, a con-
"ſtant Chriſtian Walk all our days. This is enough for Explication.

Now the Argumentation of the Apoſtle ſeems to lye here: A Chriſtian, by his Profeſſion, is not only dead to Sin, but he is buried too, and riſen to a new Life; and therefore 'tis abſurd and monſtrous to ſee him live in any Sin, as terrible, monſtrous, abſurd and intolerable, as it were for us that have buried our Friends with all proper Solemnities, to ſee them again come to our Houſes, and haunt us from Room to Room, and appear to us where-ever we go or abide; this were enough to frighten us out of our Life: Even ſo monſtrous and horrible a thing would it ſeem to us, if we had the ſence of ſpiritual things, as we have of natural, to ſee any Man, that profeſſeth himſelf a Chriſtian, to live in any known Sin. But what an Age do we live in, and how abſurd (I had almoſt ſaid) is this Doctrine now! How ſtrangely ſounding in our Ears! Where the Profeſſor, that endeavours to live as one dead and buried unto Sin, looks rather like a Spectre or Ghoſt, than a Man that proclaims his Sin as *Adam!* But let us leave the Age, and return to the Apoſtle and to the Rule.

For

For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection. Excellent Reaſon ſtill, and well recommended to our very fancy! where the Apoſtle drops another Metaphor in his Allegorical Argumentation. We have not only been buried in, and raiſed out of the Water of Baptiſm, which is a tranſient way of being conformed to the death of Christ, but we have been planted together with him in the likeneſs of his death, which inſinuates a permanent way of eſtating us in this Mortification and Vivification, wherein we are to ſimbolize with, or be made like unto Christ, in a death unto Sin and a life unto Righteouſneſs; and under theſe Figures the reaſon of the thing is ſtill illuſtrated and continued, that it is our Duty, by our Chriſtian Profeſſion, to become utter ſtrangers to all ſin, and very converſant in all the parts and exerciſes of an holy Life; for it would be a ſtrange thing, that we ſhou'd be only dead and buried with Christ, and not live with him, for ſo our Chriſtian Religion and Profeſſion would bring us to nothing, we ſhould only become dead and not live, and then Religion doth nothing for us. Therefore if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection, which he brings in with ἀλλὰ γὲ καὶ τῆς ἀναστάσεως ἐσόμεθα, which is more emphatical than the word alſo, (and yet that is all that is put for it in the Tranſlation) καὶ alone ſignifies alſo, but ἀλλὰ, being a Diſcretive, places more weight in that part of the ſentence with which it is conjoined, and is much of kin (with the Expletive γὲ and the Copulative καὶ) to a πολλῷ μᾶλλον; ſo that it is much as if it had been thus ſaid, For if we have been planted together with Christ in the likeneſs of his Death, we ſhall then moſt certainly, or much rather be in the likeneſs of his Reſurrection. But the Apoſtle hath not yet done with the Allegory, but beſtows new, freſh and fragrant Flowers upon our crucified Lord, *Verſe 6.* Verſe 5.

Knowing this, that our old man is, or was συνεσταυρώθη, *crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.* This is a matter of knowledge, if we know any thing of the myſtery and meaning of the Goſpel, that when Chriſt was crucified, and died for our ſins, he did not only die as a ſacrifice for ſin, which was one principal end of his death, but he did then ſeal the truth of the Goſpel with his Blood, the New Teſtament came to bear by the death of the Teſtator, and there is this ſignification eminently in his death, That whoſoever ſhould afterwards pretend to a benefit by his death, (which was chiefly for the expiation of ſin) ſhould count himſelf indiſpenſibly obliged never to indulge or allow himſelf in any ſin, which was the death of his Saviour, as all ſin was. Let him that nameth the Name of Chriſt depart from iniquity, *2 Cor.* 5. 14, 15. *For the love of Chriſt conſtraineth us becauſe we thus judge, that if one died for all, then were all dead.* They muſt reckon themſelves as dying with Chriſt to ſin, when he died for ſin. *Verſe* 15. *And that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again.* Which is a plain parallel Scripture to that before us. In this *Rom.* 6. 6. *Knowing this, that our old man was crucified with him,* I cannot conceive how this our (*our old man,* that is, our corrupt nature, or humane nature as corrupt) can be ſaid properly to be crucified with Chriſt when he died any otherwiſe than by ſignification, except it be by way of *influence,* as his death confirmed the Goſpel, and the Goſpel perſwades and aſſiſts us to holineſs, as I have explained it. *Our old man,* that is, thoſe corrupt Affections and Inclinations, which we had in us before converſion, were crucified with him, *that the body of ſin might be deſtroyed*; which is much the ſame with with our old Man's being crucified for our old Man was conſiſtent of a Body, with all its Limbs and Members that belong to a Body, and this muſt now be deſtroyed, to the intent that we ſhould not henceforth ſerve ſin. Verſe 6.

For he that is dead is freed from ſin. The Apoſtle loves the figurative way of Argumentation, which indeed is very acceptable and pleaſant. If a Man be dead, he is juſtly freed δεδικαίωται ἀπὸ τῆς ἁμαρτίας, from whatſoever old Maſter he had. Before we were converted to Chriſt we lived in ſin, and ſerved ſin as a Maſter, but when we are joined to Chriſt by Repentance and Faith, we are crucified, dead and buried as to ſin; ſin can claim no right to our ſervice, and we profeſs in Baptiſm to be baptized into this death, and by our conformity to Chriſt, to have been crucified, dead and buried with him. Verſe 7.

Now

Verſe 8. *Now if we be dead with Chriſt, we believe that we ſhall alſo live with him,* becauſe we are alſo planted with him in the likeneſs of his Reſurrection.

Verſe 9. *Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.* So if you be raiſed with Chriſt, as you are repreſentatively or ſignificatively in Baptiſm; therefore as you have died unto ſin, ſo you muſt die no more, for the next death would be a death unto righteouſneſs, unto which you were raiſed, and this death muſt never be. So it follows,

Verſe 10. *For in that he died, he died unto ſin once.* The word is ἐφάπαξ, *ſemel dumtaxat*, only once, or once for all, he dieth no more, *but in that he liveth*, or whatſoever he liveth (ὃ ζῇ) *he liveth unto God*; his whole life is conſecrated to God, and ſo muſt yours be; and you are no further Chriſtians than you thus do. So it follows,

Verſe 11. *Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.* I know no difficulty in the words, but that they may eaſily be underſtood by what hath been ſpoken before, only I obſerve in the words, *Likewiſe reckon your ſelves*, οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτούς; that the great thing that we have to do, is to keep the account clear, to conſider what is the conſequence of our Chriſtian Profeſſion; if we be wiſe and pertinent and ſerious therein, we muſt count it our indiſpenſible Duty, to ſhew a true conformity to the Death, Burial and Reſurrection of Chriſt, by our being as crucified, dead and buried to all ſin, and alive unto God in all that we live. I ſhall only give a parallel place both for matter and form unto the tenth Verſe, with this difference, that one place ſpeaks of our Saviour, the other of St. *Paul*; but each expreſs a Crucifixion, Death and Reſurrection, or living unto God, and ſo paſs to the twelfth Verſe: In the tenth Verſe of this Chapter it is thus expreſſed in the Greek, Ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. The parallel place is *Gal.* 2. 20. Χριστῷ συνεσταύρωμαι ζῶ δὲ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός ὃ δὲ νῦν ζῶ ἐν σαρκὶ ἐν πίστει ζῶ τῇ τοῦ Χριστοῦ. I am crucified with Chriſt, yet I live; no longer I, but Chriſt liveth in me, and the life that I now live, or what I live in the fleſh, I live by the faith of the Son of God. The other is, Chriſt died to ſin once, but now what he liveth, he liveth unto God.

Verſe 12. *Let not ſin therefore reign in your mortal body.* The Apoſtle having hitherto ſhewn doctrinally the abſurdity of that Queſtion in the firſt Verſe, *Shall we continue in ſin, that grace may abound?* from our profeſſed ſtate of Death to Sin, declared in Baptiſm, and from our neceſſary conformity to Chriſt, comes in this Verſe, as partly in the eleventh, to make the Application, by way of Exhortation, *Likewiſe reckon ye alſo yourſelves.* And here, *let not ſin therefore reign in your mortal body.* Here I take the word *body* not to be the ſame with the word *body* in the ſixth Verſe: *Our old man was crucified with Chriſt, that the body of ſin might be deſtroyed*; for there body is called the body of ſin, but in this Verſe ſin and body are diſtinguiſhed one from the other as two different things, and ſeparable one from the other, whereas in that phraſe, *the body of ſin*, ſin cannot be ſeparated from the body, for take away ſin from the body of ſin, and there will be no body left, for the body of ſin is made up of ſin in all its variety; but we may at leaſt in conception ſeparate ſin from our mortal body, for the ſame body in *Adam*, that after he had ſinned became mortal, was actually without ſin before he had ſinned, therefore it may (at leaſt) be conceived without ſin, whereas the body of ſin cannot be conceived without ſin. But this Criticiſm will more viſibly appear, if you obſerve the words of the Text in the Greek, Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ σώματι ὑμῶν εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ. Which is, being exactly interpreted, to be read thus, *Let not ſin therefore reign in your mortal body, that you ſhould obey ſin* (it αὐτῇ) *in the luſts of the body* (ἐν ταῖς ἐπιθυμίαις αὐτοῦ). An Engliſh Reader cannot make the diſtinction which is very apparent in the Greek. For he is apt to take it thus, Let not ſin therefore reign in your mortal body, that you ſhould obey it (that is ſin) in the luſts thereof, that is, in the luſts of ſin; but it is not ſo, but quite otherwiſe in the Greek, in the luſts thereof, that is, of the body. I ſhall endeavour to explain the matter thus, for it is not a meer Nicety, but the Obſervation or Criticiſm carries a great deal of uſeful ſence in it; We are all of us here in this World in a mortal body (*Whether in the body, or out of the body, I cannot tell, God knoweth*, ſaith St. *Paul*, 2 *Cor.* 12. 2. I ſay, we

we are all in a mortal body; and this body of ours hath ſeveral appetites or deſigns, as eating and drinking, &c. theſe deſigns are called luſtings or luſts, according to the old Engliſh. Now the Apoſtle's advice is, that ſin reign not in our mortal bodies. In the body of ſin, (which is to be deſtroyed and crucified with Chriſt) there is nothing elſe but ſin, reigning ſin; this therefore muſt be deſtroyed: but it is no duty, but a great ſin, for us to deſtroy and kill our mortal body; we muſt nouriſh it and cheriſh it in a moderate way, only we muſt have a care that ſin reign not in theſe mortal bodies, ſo as to obey ſin, in gratifying to exceſs the innocent luſtings or deſires of our body. The thirteenth Verſe illuſtrates and ſtrengthens this ſence that I have given of the twelfth.

Neither yield ye your members, (that is, the limbs of your mortal body, your hands and feet, your eyes and ears and tongue) *Inſtruments* (Margin, Arms or Weapons) *of unrighteouſneſs unto ſin.* In this Verſe are two Captains, Kings, Generals, or Maſters, God, and Sin. You muſt not yield your members, or limbs, as inſtruments of unrighteouſneſs unto ſin: If by the members here, were meant the members of the body of ſin, it were no good ſence to ſay, yield not your members as inſtruments of unrighteouſneſs unto ſin; for how can it be that the members of the body ſhould not yield to the uſe and ſervice of the body, which is only unrighteouſneſs in the body of ſin? But by our members here, is underſtood the limbs and members of our natural or mortal body. Now I ſhall recite the whole Verſe. Verſe 13.

Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin, do not obey ſin in gratifying the deſires of the body, *but yield your ſelves unto God, as thoſe that are alive from the dead,* that is from death in ſin, *and your members as inſtruments of righteouſneſs unto God,* uſe your bodies and every limb and faculty of them to the glory of God, whoſe you are, and whom you ought to glorifie with your bodies and ſpirits, which are his. Verſe 13.

For ſin ſhall not have dominion over you. Above, Verſe twelve, he had exhorted and cautioned them, that ſin might not have dominion over them, *Let not ſin therefore reign in your mortal body.* Here he either promiſes, or at leaſt foretells them, that it ſhall not reign (for κυριεύειν & βασιλεύειν are much the ſame). What need of ſo much caution and exhortation to avoid a thing that ſhall never come to paſs? Why, truly, becauſe though you may certainly avoid and eſcape the dominion and reigning power of ſin by care and diligence, watchfulneſs, and holy activity, ſtill praying for, depending upon, and making uſe of the Grace of God, yet if you be not thus employed, however you may ſeem to your ſelves and others, *to have clean eſcaped thoſe that live in error,* 2 Pet. 2. 18. *and to have eſcaped the pollutions that are in the world, through luſt,* the evil ſpirit will return and take with him ſeven other ſpirits worſe than ever he was, and will take poſſeſſion of his ſwept and garniſhed old manſion, and ſin will again have dominion and reign over you. To recite the whole Verſe: Verſe 14.

For ſin ſhall not have dominion over you, for ye are not under the law, but under grace. Here the Apoſtle expreſſes the great reaſon why true Chriſtians may be and are freed from the dominion of ſin, it is becauſe they are not under the Law, and ſeek not to be juſtified by the Law, but under Grace, Juſtification and Sanctification, have one and the ſame Root, Source and Foundation, *Jeſus Chriſt is made of God unto us wiſdom, righteouſneſs, ſanctification and redemption,* 1 Cor. 1. 30. So the Apoſtle hath well confuted that Paralogiſm in the firſt Verſe, *Shall we continue in ſin, that grace may abound?* by turning it into a *Violentam.* He takes the Enemies Cannon and turns them upon themſelves, therefore you muſt not continue in ſin becauſe grace hath abounded and doth abound, *For ſin ſhall not have dominion over you,* becauſe ye are under grace. Verſe 14.

I ſhall need here to ſay ſomething to make it appear how the Dominion of Sin is deſtroyed by Grace, and not by the Law, though I know I ſhall have much more occaſion ſeveral times to ſpeak to this in the ſeventh Chapter, which indeed cannot be made intelligible without the unfolding of this Myſtery: And firſt for the explication of it I ſhall give a parallel place, it is *Gal.* 5. 16, 18. Verſe 16. *This I ſay then, walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh.* Verſe 18. *If ye be led by the ſpirit, ye are not under the law.* The Apoſtle had before been exhorting them to love one another, becauſe Love was the ful-

fulfilling of the Law, and tells them further, in Verſe 15. *If they did bite and devour one another*, there was a great danger *they would be conſumed one of another*. Now, for prevention hereof, the Apoſtle adds, Verſe 16. *This I ſay then, walk in ſpirit, and ye ſhall not fulfil the luſts of the fleſh*; that is, that luſt of envy and bitterneſs. Verſe 17. *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh: and theſe are contrary the one to the other; ſo that ye cannot do the things that ye would.* Even in good Men there is a remainder of fleſh, as it is taken in an ill ſence, which hinders them from doing much of that good which they would fain do, when they are more themſelves: But then the Apoſtle minds them of what he had ſaid before in the ſixteenth Verſe, (as the Apoſtle loves to inculcate and repeat) *If you be led by the ſpirit*, (or walk in the ſpirit, which I take to be all one) *if ye be led by the ſpirit, ye are not under the law.* Which I take to be all one with the other part of the ſixteenth Verſe, *Ye ſhall not fulfil the luſts of the fleſh:* And accordingly he reckons up the luſts of the fleſh, which, when brought into act, are the works of the fleſh. In the next, Verſe 19. *Now the works of the fleſh are manifeſt*, &c. But the parallel I ſeem to my ſelf to find in theſe words of the Epiſtle to the *Galatians*, compared with thoſe in *Romans* 6. 14. appears thus, in Ep. to *Gal.* 'tis, *If ye be led by the ſpirit, ye are not under the law*; or ye ſhall not fulfil the luſts of the fleſh; to be under the law, and to fulfil the luſts of the fleſh, are conſequent one upon another, and therefore uſed as ſynonimous or equivalent Expreſſions; and if ſo, they fully anſwer the words that I am now upon, *Rom.* 6. 14. *Sin ſhall not have dominion over you, for ye are not under the law, but under grace.* Now if not to be under the law, and not to fulfil the luſts of the fleſh, be all one, then to be under the law, and to fulfil the luſts of the fleſh, are all one; for, *Contrariorum contrariæ ſunt rationes*; and if to be under the law, and to fulfil the luſts of the fleſh, are all one, that is in the way of inferring one another, as, *Poſita cauſa ponitur effectus*, being under the law is the cauſe, fulfilling the luſts of the fleſh is the effect: I ſay, if theſe are all one, or rather if they do, *mutuo ſe ponere & tollere*, then the Apoſtle's is a good Argument in the Text before us, *Rom.* 6. 14. *Sin ſhall not have dominion over you, for you are not under the law, but under grace.* But I ſhall leave the Argument from a parallel which ſerves only to prove the ὅτι, that ſo it is, that he that is under the Law (as his way of juſtification) will certainly fulfil the luſts of the fleſh, and that ſin ſhall not have dominion over him, that is, not under the law, and come to the διότι, or the reaſon why it is ſo, which evermore proves the ὅτι that it is ſo. Now the reaſon why it is ſo, that he that is under the law, will always and cannot but fulfil the luſts of the fleſh, and that he that walks in the ſpirit, is led by the ſpirit, or under the conduct of grace, and the promiſe for juſtification and ſanctification, will not and cannot, whilſt ſuch, yield himſelf a ſlave to his luſts, and ſuffer ſin to have dominion over him; is this becauſe a ſinner (as we are all ſinners) that is under the law, and betakes himſelf to the law for juſtification, and goes no farther, (is not well ſchooled under the law, ſo as to betake himſelf to Chriſt and Grace for a righteouſneſs, (as the law is only a Schoolmaſter to bring us to Chriſt, that we may be juſtified by faith, *Gal.* 3. 24.) he finds the law commands him to be holy, perfectly holy, and threatens every ſin with death, and gives him no ſtrength nor hope without perfect unerring obedience, (beſides all the wrath that the law is charged with againſt him for his paſt ſins). And here, the poor Man finding it his duty to abſtain from all evil, and do all that is good, and having no ſtrength and no hope, but in the way of perfect unerring obedience, (beſides the making amends and giving ſatisfaction for his paſt ſins) he grows ſad and mad and deſperate, and falls to ſinning more than ever; whereas the Man that (having been ſtung with the law, terrified in his conſcience with the thunderings and lightnings of Mount *Sinai*) hath heard of Chriſt, and grace, mercy and pardon on him; and rich aſſiſtance from him to do all that is well-pleaſing to God, and hath thereupon fled to Chriſt and put himſelf under the conduct of grace, to be led by the ſpirit, and to walk in the ſpirit, he is not under the dominion of ſin; he ſees no reaſon to commit iniquity, but infinite reaſon to the contrary; he feels the influence of all the Apoſtle's arguments; he is dead to ſin; he hath been buried in baptiſm, and riſen with Chriſt in that ordinance; he looks upon his old Man as crucified with Chriſt; he would have the body of ſin utterly deſtroyed; he will ſerve ſin no longer,

but

but as Christ ever lives to God, so would he; he resolves, in the strength of God, sin shall not reign in his mortal body, but he will yield up all his limbs and members, and senses, and faculties of body and soul unto God: *Sin shall not have dominion over you, for ye are not under the Law, but under grace.*

I think I have spoken, or written, that which may suffice for this Subject in this place; if I should enlarge further upon it here, I shall prevent my self in what I am to speak again in the seventh Chapter.

What then? shall we continue in sin, because we are not under the Law, but under grace? God forbid. Here we may refresh our selves a little, to observe the folly of Men in their foolish arguings, they will draw poison out of an antidote; that which is the greatest enemy in the world to sin, shall be made the patron of sin, even the grace of God; they will turn the grace of God into lasciviousness, and receive not only the grace of God in vain, but to wicked purposes; this the Apostle therefore rejects with a great abhorrence, *God forbid*, and though he had in the first Verse treated the same persons after his μὴ γένοιτο, with a train of Insinuations, and gentle, yet powerful Arguments, which I have largely paraphrased on; yet now, when he meets with the same perverse humour the second time, he corrects it with a severe and tart check, and threatning withal, Verse 15.

Know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? As much as if he had said, If all the Arguments I have used hitherto will not prevail with you to become holy, then take only this one more, He to whom ye yield your obedience, his servants ye are, and he will pay you your wages. If ye yield your obedience to sin, ye are the servants of sin, and the wages of sin is death, whether (the servants) of sin unto death, or (the servants) of obedience unto righteousness. The Apostle would not dandle them any longer, nor dally (as it were) with pleasing insinuations, but tell them whereto they must trust, if they would not follow the conduct of the Spirit, and go the way that grace led them. But yet in the next Verse, as if this tender Father, that was always so full of bowels, had been a little too sharp and severe in his Reprimand, Verse 16. in 17. he falls to comforting them again with a *God be thanked* on their behalf: Verse 16.

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine into which ye were delivered. That is, God be thanked that though ye were the servants of sin once, yet now ye have obeyed, &c. For it is no matter of thanksgiving to God by it self, that they were the servants of sin; but the supply of the Ellipsis is very obvious, Though they had been so, yet now they had obeyed from the heart that form of Doctrine. This is the proper matter of thanksgiving, that they had obeyed from the heart, (*supple* τῷ τύπῳ) εἰς ὃν παρεδόθητε τύπον διδαχῆς, they had submitted so entirely, and from the heart, to the Doctrine of the Gospel, as if they had suffered themselves to be melted down by it, and cast into the form or mould of the Doctrine of the Gospel, as so much Lead or Gold cast into a Mould: *Metaphora est a Typis, vel Auri-fabrorum, vel Typographorum*, saith *Pool in Loc.* Verse 17.

Being then made free from sin, ye became the servants of righteousness. Ye were the servants of sin, but have now obeyed, &c. being then made free from sin by dying to it, *For he that is dead, is freed from sin.* Verse 7. *Ye became the servants of righteousness.* Every Man in the World, is in the Apostle's language and sence either free from sin and the servant of righteousness, or free from righteousness (as the Phrase is, Verse 20.) and the servant of sin. Verse 18.

I speak after the manner of men, because of the infirmity of your flesh, for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield your members servants of righteousness unto holiness. The Apostle in this Verse doubles and trebles what he had said, that so they might be sure, and not fail to take it in, and by such Metaphors of Service and Liberty as were ease to be understood; these were such things as they might understand, and that practically and experimentally too in their own Hearts and Practice. A good Argument is never too often urged, till it be answered or admitted; a good Lesson is never too often repeated, till it be learnt; and indeed the Apostle seems to be willing to Verse 19.

sum

ſem up what he had ſaid throughout the Chapter, becauſe he was to take leave of the Subject, *As ye have therefore yielded your members* (Inſtruments it was, Ver. 13. ὅπλα, now δοῦλα) *ſervants to uncleanneſs, and to iniquity unto iniquity, ſo now yield your members ſervants to righteouſneſs unto holineſs.* What is the difference here betwixt *to* and *unto*, to iniquity unto iniquity, to righteouſneſs unto holineſs? Why the Apoſtle is very nice and curious and critical many times in his Expreſſions. And the Holy Ghoſt is pleaſed often to condeſcend in the Scripture to obſerve the Rules of Elegancy and Exactneſs which Men delight in; I could give in my little Obſervation many Inſtances of this, the ὁμοιοπτώτου, μὴ ὑπερφορεῖν περ' ὃ δεῖ φρονεῖν, ἀλλα φρονεῖν, εἰς τὸ σωφρονεῖν, Rom. 12. 3. not to be made appear in our Tranſlation, may be one. Another may be that of the Order obſerved in the 22 Parts of the 119th *Pſalm*, that every Octonary ſhall begin with the ſame Letter, and every Part begin with the Letter of the Alphabet next ſucceeding, in order to that which went before: The like is to be obſerved in the third Chapter of the *Lamentations*; ſo here in this Verſe, *Rom.* 6. 19. *to* and *unto* twice applied; Iniquity and Righteouſneſs are to be conceived as two Queen-Regents, to one of which every Man and Woman in the World is a Subject, and all their Limbs, Senſes and Faculties of their Bodies and Souls are made Servants to do their Work. Now the Work which Uncleanneſs or Iniquity enjoyns is Iniquity; the Work which Righteouſneſs enjoyns is Holineſs. Therefore, ſays the Apoſtle with great accuracy, *as you have yielded your members ſervants to uncleanneſs and to iniquity*, the Queen (or Tyrant rather) *unto iniquity*, the Work, or rather Drudgery of Uncleanneſs and Iniquity; *even ſo now yield your members ſervants to righteouſneſs*, the Queen-Regent in and of your Souls, *unto holineſs*, the Work of Righteouſneſs. This is all I can obſerve in the difference of *to* and *unto*.

Verſe 20. *For when ye were the ſervants of ſin, ye were free from*, or free to *righteouſneſs*: That is, Righteouſneſs had no command over you.

Verſe 21. *What fruit had ye then of thoſe things whereof ye are now aſhamed?* The Apoſtle now having (as it were) done with the Deſcription of their Relations of Servants and Miſtreſſes, Queen and Subject, Services and Works, he concludes the Chapter, and the whole Diſcourſe, with an Account of the Wages paid by each Miſtreſs, each Queen, to their ſeveral Servants: *What fruit had ye then of theſe things whereof ye are now aſhamed? for the end of theſe things is death.* That is of thoſe things or ſervices which ye performed or perpetrated to that tyrant ſin.

Verſe 22. *But now being made free from ſin, and become the ſervants of righteouſneſs, ye have your fruit unto holineſs, and the end everlaſting life.*

Verſe 23. *For the wages of ſin is death, but the gift of God is eternal life, through Jeſus Chriſt our Lord.* In this Verſe the Apoſtle makes a manifeſt diſtinction betwixt the reward of Sin, and the reward of Righteouſneſs and Holineſs. The reward of Sin is in the nature of a due Debt, as a Soldier's Wages are a due Debt; Death Temporal, Spiritual and Eternal, are the bitter Fruit and due Merit of Sin; but Eternal Life, though it be due to Saints by promiſe, yet not by any deſert of theirs, it is the free gracious gift of God; he gave us a Saviour to redeem us, he gave us the Doctrine of the Goſpel; Faith and Repentance are the gifts of God; and every Grace in us, is not only *gratum faciens*, but *gratis data*, that which makes us acceptable, but freely given us, through Jeſus Chriſt our Lord.

And now, having gone through the Chapter, I think fit to re-capitulate a little, and make a few Reflections upon what hath been ſaid, and ſo come to the main Chapter.

And now, that we have ſeen the Doctrine of Univerſal Holineſs ſo recommended unto us by our very Profeſſion of being Chriſtians, that by our Baptiſm and neceſſary conformity to Chriſt in his Death and Burial and Reſurrection, we are perfectly obliged to become dead to every Sin, and alive to every Holy Action and Opportunity of bringing Glory to God; when we are exhorted to reckon our ſelves dead unto Sin, and alive unto God; when we are charged, that Sin muſt not reign in our mortal Body, and aſſured that it ſhall not for this very reaſon, becauſe we are not under the Law, but under Grace; and at laſt told in plain terms, that if it be eventually otherwiſe with us, that if we do

obey

obey Sin, we are the Servants of Sin, and that unto Death; beſides all the reſt that follows, wherein we are particularly directed not only how to imploy our Minds and Affections, but every Member of our Bodies in the Service of God, being again and again ſaid to be ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας καὶ δουλωθέντες τῇ δικαιοσύνῃ, made Freemen from Sin, and entered intirely into the Service of Righteouſneſs: If, I ſay, after all this, it may be truly ſaid of the ſame perſons, that they are ſold under Sin, and carnal perſons; that they do (in a general way) things that they hate, (which Slaves indeed do) and cannot do otherwiſe; that they cannot find the way, or obtain ſo much of themſelves, after all the change of ſtate which they have paſt under, as to perform that which is good, I deſpair of underſtanding the meaning of any words that I ſhall ever hereafter meet with. But yet I do not doubt to make it appear to any unprejudiced Reader, in explaining the next Chapter, that theſe Expreſſions are not ſpoken of the ſame Perſons that are ſpoken to in this ſixth Chapter, which I here diſmiſs.

ROMANS, Chap. VII.

KNow ye not, Brethren, (for I ſpeak to them that know the law) how that the law hath dominion over a man ſo long as he liveth? or ſo long as he liveth; that is, the Law liveth; or, as Dr. *Hammond* ſaith, the Law of Man hath power or force as long as he liveth. Verſe 1.

For the woman which hath an husband, is bound by the law to her husband, ſo long as he liveth; but if the husband be dead, ſhe is looſed from the law of her husband. Verſe 2.

So then if while her husband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs; but if her husband be dead, ſhe is free from that law, ſo that ſhe is no adultereſs, though ſhe be married to another man. Verſe 3.

In theſe three Verſes you have the common Caſe ſtated betwixt an Husband and Wife, to which the Apoſtle, by and by, by way of ſimilitude, doth accommodate the State and and Caſe of every true converted Chriſtian; the Wife is to keep herſelf intirely for her husband ſo long as he liveth, but if her Husband be dead, ſhe is free to marry whom ſhe pleaſeth.

Wherefore, my brethren, ye alſo are become dead to the law. That is, the Law is become dead to you by the Body of Chriſt: So ſaith Dr. *Hammond* upon the place, (at the firſt Verſe) ἐθανατώθητε τῷ νόμῳ, You are put to death to the Law, muſt be interpreted as a figurative Speech, the Law is put to death to you. Verſe 4.

The Soul of every Chriſtian is the Wife, the Law was her firſt Husband, Chriſt is the ſecond Husband. While the Law was alive, it had the power over the Soul as over a Wife; but the Law being put to death, that is, in its Condemning Power, by the Suffering of Chriſt, and the Satisfaction that he made to it, by enduring the Penalty of it for every Believer, every Man is free from the Power of the Law, that chuſeth to betake himſelf to Chriſt as an Husband, and to take him for his Lord and Saviour. The Verſe at large is thus:

Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt, that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. Verſe 4.

The Apoſtle would not ſay the Law is dead to you, for that had been an invidious Expreſſion amongſt the *Jews* at *Rome*, to ſay that the Law was dead; and therefore he ſeems to turn his Speech into a figurative Expreſſion, as I have noted above out of Doctor *Hammond*, and chuſeth rather to ſay, Ye are become dead to the Law by the Body of Chriſt crucified; for elſe there would have been no ſimilitude in this Caſe, for the Matter to which the Apoſtle doth aſſimulate the Caſe of every true Chriſtian, was to

that of a Wife, who was once bound to an Husband, but by the death of her Husband became free to be married to another; the word ye therefore anſwers to the Wife: therefore when he ſays, ye are dead to the Law, the meaning is, the Law is dead to you; for elſe he would not ſpeak of the death of the Husband, but of the death of the Wife: And accordingly the Apoſtle continues the Allegory in the next two Verſes.

Verſe 5. *For when we were in the fleſh, the motions of ſin which were by the law, did work in our members, to bring forth fruit unto death.*

Verſe 6. *But now we are delivered from the law.* Κατηργήθημεν τοῦ νόμου. We are cancelled to the Law, ſignifieth, ſaith Dr. *Hammond*, the Law is cancelled to us, that being dead wherein we were held, that is, the Law (which was our firſt Husband) being dead wherein we were held, (or to which we were obliged, as a Wife to a Husband, during his life) *that we ſhould ſerve in newneſs of ſpirit*; that is, according to a free, ingenious, Goſpel-Principle of Love, and not in the oldneſs of the Letter, that is, according to the ſeverity and rigour of the Law, written in Tables of Stone, which was our old and firſt Husband. So that in this *Antapodoſis* or Reddition which is here made by way of Similitude, to the Caſe of an Husband and Wife, I take it we have theſe ſeveral Propoſitions clearly expreſſed or ſtrongly inferrible:

1. The Law is a Man's firſt Husband.

2. The Law is every Man's Husband, that is, his Soul's Husband (till he betake himſelf to Chriſt by Faith, for there is no middle State, every Man is either under the Law, or under Grace.

3. The Law is a rigid and ſevere Husband, ἐν ᾧ κατειχόμεθα, Verſe 6. Wherein we were held, *Gal.* 3. 23, 24. Before Faith came, we were kept under the Law, ὑπὸ νόμον ἐφρουρούμεθα. The Law had ſet a guard upon us; *ſhut up unto the faith, which ſhould afterwards be revealed*; ſhut up, as it were, in Priſon, in *Salva Cuſtodia*, Verſe 24. *Wherefore the law was our ſchoolmaſter to bring us unto Chriſt*; and a ſevere Schoolmaſter.

4. That whilſt we are under the Law, and before we betake ourſelves to Chriſt by Faith, we can do nothing but Sin. Verſe 5. *For when we were in the fleſh, the motions of ſin which were by the law, did work in our members to bring forth fruit unto death.* Whilſt we are under the Law we are in the Fleſh wholly carnal, and then the motions of Sin did work and nothing but they, and did bring forth Fruit unto Death. This is the Iſſue of our Wedlock, whilſt we ſinners have no other Husband but only the Law.

5. That the Law was in very good earneſt ſince killed, as to the condemning power of it, for all Mankind by the Body of Chriſt crucified.

6. That every Man in the World, where the Goſpel is preached, is declared to be free from the condemnation of the Law, upon condition, that he betake himſelf to Chriſt as an Husband, and a Lord. And this I take to be the greateſt thing in the Goſpel.

7. That till a Man repent and believe this Goſpel, and be joyned to the Lord Chriſt, as one Spirit with him, he can never bring forth fruit unto God. Verſe 4. *Wherefore, my brethren, ye alſo are become dead to the law* (or rather the Law is dead to you) *by the body of Chriſt, that ye ſhould be married to another, even to him that is raiſed from the dead, that we ſhould bring forth fruit unto God.* This is the Fruit of the New Wedlock, and without this change of State, there can be no ſuch Fruit.

All theſe ſeverally I take to be included in the Apoſtle's Similitude; and ſo I come to the ſeventh Verſe, wherein the Apoſtle anſwers a terrible Objection, which ſeems to ariſe rationally againſt what he had ſaid.

Verſe 7. *What ſhall we ſay then? is the law ſin? God forbid.* The Objection riſes naturally thus: You have ſaid above, That when we were in the Fleſh, the Motions of Sin which were by the Law, did ſo work as to bring forth Fruit unto Death, and that we need to be delivered from the Law, even by the death of it as an Husband, that ſo we may ſerve God with a new Spirit, and bring forth Fruit to God, Why what a ſtrange kind of thing do you make the Law to be? *Quod efficit tale eſt magis tale.* That which is the cauſe of any thing and brings it forth into being, is much more ſuch a thing as that is, which is produced and effected by it. What ſhall we ſay then? is the Law Sin or a ſinful thing, or the

direct

direct cauſe of Sin? This Queſtion or Objection the Apoſtle anſwers with an abhorrence, *God forbid*; and then gives a very ſubſtantial reaſon for it, *Nay, I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.* So that it is as much as if the Apoſtle had ſaid, 'tis true, if this bringing forth Fruit unto Death, had been the natural and kindly Effect of the Law as a Cauſe, it would be ſo, it cou'd no be freed from this aſperſion of being a very ſinful thing, nay Sin itſelf in the abſtract: If innocent Man and the Law meeting together, the natural product of the Law ſhould be Sin, the Law would indeed deſerve the name of ſinful, and of ſin; but it is not the univocal, natural, kindly Product of the Law upon a Man, but the accidental Effect of the Law upon a Sinner: *But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence.* The Law is ſo far from deſerving the name of ſin or ſinful, ſaith the Apoſtle, that *I had not known ſin, but by the law: for I had not known luſt, except the law had ſaid, Thou ſhalt not covet.* The natural Effect of the Law is firſt to forbid Sin, and to command all that is holy, juſt and good; and, in the next place, to diſcover Sin, to convince and condemn the ſinner; which is quite contrary to the promoting, encouraging and producing Sin. Verſe 7.

Well then, having removed Sin far enough away from being the natural Effect of the Law, he comes to ſhew how the Law did occaſionally and accidentally produce Sin.

But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence, for without the law ſin was dead, or is dead; there is neither of them no Verb ſubſtantive in the Original. Verſe 8.

And here I think it a very fit occaſion to ſet forth this Myſtery, How the Law, through the corruption of our Nature, is accidentally a great provoker to and ſtirrer up of Sin, which I expreſs thus:

When any Man goes on in his natural Courſe, and lives the common Life of Men in his worldly Occaſions and worldly Delights, he may go on very ſmoothly, and be all alive *(I was alive without the law once)* and well pleaſed with his Condition, eſpecially if the World ſmiles upon him, before he begins to think of another Life, and another World, and a Day of Judgment, when he ſhall be called to account for all the Irregularities, and for all his Talents of Parts and Strength and Wealth and Opportunities of Glorifying God in the World. But when he begins ſeriouſly to think and conſider, that he is a ſinner; that he is under a Law to God in every thing that he doth and ſpeaks and thinks; that he muſt give an Account for every thing that he enjoys, or hath the uſe of; and begins to be ſenſible, that he is guilty of many Sins, by way of omiſſion and commiſſion; and that every Sin deſerves Hell, lays him under Wrath and an Eternal Curſe, then here comes the Law in its Convictions, chargeth him with Guilt in one Action and another, and, above all, with a Corrupt Nature, that is the Scource and Fountain of every Irregularity and Tranſgreſſion, and bids him obſerve well and do all things that are written and recorded as his Duty; and tells him he is damn'd if he do not; and tells him he is under a Sentence of Condemnation for every Sin he hath committed; for this is the proper Office of the Law to every ſinner; for it is not to be avoided, but that it ſhould be the Duty of every rational Creature, Man or Angel, to do his Creator's Will, and to avoid the doing of every thing that is contrary thereunto, and when he hath offended he falls under his Maker's diſpleaſure: But this Men do not think upon, till Conſcience begins to work. And this I take to be the Law's coming to a Man. *When the commandment came,* ſaith the Apoſtle, Verſe 9. *ſin revived and I died. I was alive without the law once, but when*— Firſt, a Man finds himſelf, loſt, undone, condemned, and the Law, (ſtrictly as a Law) having no Pardon, nor Mercy, nor Hope in it, for a poor ſinner, occaſions all his Luſts, for which it condemns him to riſe up in rebellion againſt that Law which only forbids and condemns Sin, but ſhews no way to get from under the guilt or power of it. A Coward, they ſay, when made deſperate, grows many times very valiant. And this is all the way I can conceive of, how that the Law, that is holy, and juſt and good, can work in a Man all manner of Concupiſcence. It firſt diſcovers theſe to be in the Soul, condemns the Soul for them, makes him deſperate under the Conviction, and by occaſion enrageth Luſt; and in-

indeed the word ἀφορμὴ, ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς; I ſay, the word ἀφορμὴ, tranſlated *occaſion*, ſignifies *impetus, & aggreſſio, & materia, occaſio, opportunitas*, and ἀφορμάω, ſignifies *proficiſcor cum impeta quodam*, an impetuous, violent Attempt, which is here made by a ſinner, upon occaſion of the Conviction which the Law (as doing its proper Office) works upon the Conſcience. So that you ſee how the Law, as an Husband, certainly produceth Sin in a ſinful Man, not directly, but accidentally it works all manner of Concupiſcence, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν, it doth it effectually, though accidentally and occaſionally, for without the Law, ſaith the Apoſtle, Sin is dead, but the Law quickens it not only in its appearing Guilt, but in its filthy Life-vigour and Predominancy. I was alive without the Law once, but as ſoon as ever the Law came, Sin revived, and I died, I was not only dead in Law, but alive in Sin. Then it follows, Verſe 10.

Verſe 10. *And the commandment which was ordained to life, I found to be unto death.* The words are in the Greek thus: Καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὕτη εἰς θάνατον, And the Commandment unto Life, the ſame was found to me, or by me, to death. The Holy Law of God, which was our Natural Husband in an Eſtate of Innocency, and would have conducted us in all good ways, to the pleaſing of God, and perhaps after ſome time of probation, (which the good Angels had) would have fixed us in a ſtate of Eternal Life and Bleſſedneſs, as they are now fixed, without any need of pardon. This Commandment, which in the Ordination of God was intended unto Life, and could be intended by him to no other purpoſe; (and therefore our Tranſlators add theſe words, *was ordained*, in a ſmaller Character) this Commandment ordained unto Life, I found to be unto Death; that Law which would have ſaved innocent *Adam*, killed me a ſinful Son of *Adam*. It killed me two ſeveral ways, it diſcovered me to be under a Sentence of Death already, and it enraged my Luſts and wrought in me all manner of Concupiſcence: and now every Luſt enlivened was a new Death, ſo that the Law killed me a thouſand times over. Verſe 11. The Apoſtle repeating much the ſame words that he had ſpoken in Verſe 8. as 'tis his uſual courſe

Verſe 11. in all his Argumentations to inculcate, *For ſin taking occaſion by the commandment, deceived me, and by it ſlew me.*

What greater deceit could there poſſibly be put upon a Man, than to bring Death upon him by that which was profeſſedly, by the great God of Heaven, ordained to be put unto Life? What greater deceit, than to make a Man a thouſand times more a ſinner than ever he would have been elſe, by that which is holy, juſt and good, and the very tranſcript of the Holineſs of God? And yet this cheat Sin puts upon every Man by the Law; when a Man ſtruggles with the Law alone, being under conviction of Sin from it, it muſt needs be a killing deceit that Sin puts upon a Man in ſuch a caſe, and the Law deſervedly called a Killing Letter, and a Miniſtration of Death and Condemnation, 2 *Cor.* 3. 6, 7, 9.

Ver. 12, 13. *Wherefore the Law is holy, and the commandment holy, and juſt and good; Was that then which is good, made death to me? God forbid.* See here the accuteneſs of the Apoſtle *Paul*, and his great curioſity and niceneſs and ſubtilty in diſtinguiſhing (If I may ſo expreſs my ſelf concerning an Author, which I acknowledge with all ſincerity to be divinely inſpired). But yet there is ſo much of the Man appears (innocently) in his Writings, as it may be truly ſaid, his Writings do *redolere*, or *ſapere genium ſcribentis*. And perhaps it may be ſaid ſo of divers of the Penmen of Holy Writ: *Iſaiah* the Courtier, *Amos* the Herdſman, and *Daniel* the Stateſman, *&c.* without any diſhonour offered to the Divine Spirit that yet held the Pen of the Amanuenſes; I ſay, obſerve here our Doctor, *ſubtilis*, in his diſtinguiſhing: He had ſaid Verſe 10. *The commandment which was (ordained) to life, I found to be unto death.* Now here, Verſe 13. he utterly avoids, with a μὴ γένοιτο, that that which was good (that is, without all doubt, the ſame Commandment which he ſays, Verſe 12. was holy and juſt and good) was made death to him: The words in the Greek are, Ἐντολὴ εὐρέθη μοι εἰς θάνατον, Γένοιτο μοι θάνατος. Upon theſe two the Apoſtle diſtinguiſheth with a *God forbid*, that they ſhould be the ſame. Therefore we had need you ſee to be very curious in obſerving the words of Scripture. But the meaning of the diſtinction, or that which the Apoſtle deſigns to aſſert, and what to avoid, I take to be this: The Law was, by the perverſneſs of our ſinful Nature, (abuſing an Holy Law) an occaſion of Death: But the

Apoſtle

Apoſtle abhors to ſay; that that good Law is, or was death, 'twas εἰς θάνατον, but not θάνατος ἐυρέθη, but not γέγονε, 'twas found to be ſo in event by accident, but was not ſo in itſelf, for Γέγονε is a Verb Subſtantive, and not a Verb Paſſive; the Verb Subſtantive predicates in eſſe, the Verb Paſſive in fieri ab extra. So much for the niceneſs of the Diſtinction. Let us now go on with the 13th Verſe, which will further confirm what I have written:

Was that then which is good made death to me, or became it death to me? Was it death to me? *God forbid. But ſin, that it might appear ſin, working death in me by that which is good*, became, or was made death to me. This ugly thing called Sin, was made, or became death. The good Law was not made death to me, *But ſin, that it might appear ſin working death in me by that which is good, That ſin by the commandment might become out of meaſure ſinful.* Here in this Verſe the Apoſtle ſhews his great Subtilty and Acuteneſs again; yea, in my mind a Poetical ſtrain of fancy, carrying on a *Proſopopœia*, by which he gives Sin (which we all know) in the true Philoſophical account of it, is nothing but a diſorderly Action, or omiſſion of a Duty, or an irregular Affection,) yet, I ſay, he gives Sin a perſon, as if it were a ſubtle miſchievous contriving thing; for ſo the words run: It was not the good Law that was made death, but Sin was made death, or became death: Sin, I ſay, that it might appear Sin; that is, that it might appear to be what it was, that it might indeed look like it ſelf, a moſt miſchievous thing indeed. How doth that appear? Why, it works death in me by that which is good. To bring good out of evil is the work of God, but to bring evil, and the greateſt evil out of the greateſt good, is the work of the Devil, or rather the work of Sin, that miſchievous thing that firſt made Devils, and then made Hell. Sin, that it might appear Sin, the Apoſtle hath no worſe word, or name to call Sin by, or elſe it ſhould have had ſome other dreadful Epither. Now, that the Apoſtle was in ſuch an holy rage againſt it, then it follows with a new Invective in the end of the 13th Verſe, *That ſin by the commandment might become out of meaſure ſinful*, Ἁμαρτία καθ' ὑπερβολὴν ἁμαρτωλὸς, Sin hyperbolically ſinful, διὰ τῆς ἐντολῆς, ſo that you ſee all that the Apoſtle is angry with, is only Sin, but withal, it is as apparent that Sin ſhews all this miſchievouſneſs, and maliciouſneſs, and deſtructiveneſs, διὰ τῆς ἐντολῆς, by occaſion of the Law or Commandment, which, if it had not come to the Man's conſcience that is here ſpoken of, (whoſoever he be) this Lyon Sin had lain couchant, and as it were, dormant, that is faſt aſleep in compariſon, if the rage and ſuperlative hyperbolical roaring Madneſs that the Laws put it into. I come now to the 14th Verſe, Verſe 13. Verſe 13.

For we know that the law is ſpiritual; but I am carnal, ſold under ſin. For we know he appeals to the ſentiments of all Chriſtians, and might do of all Men, as he does in the ſecond Chapter, wherein he ſets forth at large, *That the Gentiles that have not the Law, do by nature the things contained in the law*; that is, by the dictates of Nature, approve of the Law as a holy Rule, which they are obliged to obey; *which ſhews the work of the law written in their hearts*, Ver. 14, 15 of that Chapter. For we know that the Law is ſpiritual, πνευματικὸς, it is ſpiritual in its Original, dictated by the Spirit of God, ſpiritual in its Conduct; it guides the Spirit of a Man to the proſecution of all worthy, heavenly and ſpiritual things, that ſuit the Spirit of a Man, feeds it, nouriſhes it, ſtrengthens it, comforts it, as much as ſenſible, and fleſhly things do the Body and Senſes of a Man. *The law is ſpiritual, but I am carnal, ſold under ſin*; and that is the reaſon that the Law and I can no better agree; but as ſinful hyperbolically ſinful ſin is enraged at the preſence and convictions and condemnations of the Law, ſo I, to be ſure, that am the ſinner ſold under ſin, that am a carnal perſon, and in the fleſh, (Ver. 6. *When we were in the fleſh, the motions of ſin which were by the law did work in our members, to bring forth fruit unto death,*) muſt needs be mightily diſcompoſed, inflamed, and deſperate in ſinning at the coming of the Law, with its commands without giving ſtrength to obey, with its charges and threatnings without any hope of pardon. For what the Apoſtle had figuratively (and as it were poetically) affixed to Sin, giving it a Perſon, doth properly fall upon the Sinner, if Sin be ſaid by the Apoſtle to become καθ' ὑπερβολὴν ἁμαρτωλὸς, out of meaſure ſinful by the Law; How much more true is it of the Sinner, and ſhall this Sinner be St. *Paul?* and that after Converſion? *God forbid.* What? *carnal, and ſold under ſin, and out of meaſure ſinful?* When the very Heathens are by the ſame. Verſe 14.

Apoſtle affirmed by Nature, to do the things contained in the Law; no doubt, by ſome ſpecial aſſiſtances of the Spirit keeping them from theſe miſchievous (though accidental) effects of the Law, whereby it is ſaid in this Chapter to enrage Luſt.

Verſe 15. *For that which I do, I allow not: for what I would, that do I not; but what I hate, that I do.* A goodly deſcription of the Apoſtle *Paul*, who ſays, Happy is that man which condemneth not himſelf in the thing which he alloweth, and as it might be ſaid in the thing which he alloweth not. I know it is ſpoken in another caſe, *viz.* in the matter of indifferent things, making an ill uſe of his liberty, *Rom.* 14. 20. But how unhappy was St. *Paul* himſelf then in this ſeventh of *Romans*, that did not only what he allowed not, but what he hated? and could not do what he did allow? and highly approve? but the quite contrary? He certainly did not only condemn himſelf, but was worthy to be condemned by all that obſerved it, and heard or read him, to make ſuch a Deſcription of himſelf. But, to ſpeak more cloſely to the words, this is a plain Deſcription of a Man, if not maliciouſly wicked, yet at leaſt impotently ſo, and the very Character which *Medea* the Witch gives of herſelf in the Poet, *Video meliora proboq; deteriora ſequor.* I ſee better things and approve of them, but I follow worſe things. *Dolus an Virtus quis in hoſte requirat.* What odds is there if an Enemy does us a miſchief by Stratagem, or by Valour? So what odds is it whether a Man does wickedneſs of choice, or becauſe he cannot well or eaſily help it, whilſt the Devil himſelf cannot force us to ſin? of whatſoever a Man is overcome, of the ſame is he brought under bondage, 2 *Pet.* 2. 19. If a Man does the thing that is wicked frequently, and omits the good that he ſhould do frequently and uſually, let him pretend neceſſity, or that he could not help it, or indeed let him ſay what he will in his excuſe, if he doth καθεργάζεσθαι πράττειν ποιεῖν, all the words that can be uſed to expreſs the doing of a thing, and declares he can do no otherwiſe, but omit good, and do that which is evil, he is a ſinner, a carnal perſon, a fleſhly perſon, or (what can be more expreſſive?) ſold under ſin.

Verſe 16. *If then I do that which I would not, I conſent unto the law.* And what if he do conſent unto the Law, that it is good? Will this make amends for the conſtant breach of it? Is it not an high aggravation of ſuch a one's wickedneſs?

Verſe 17. *Now then, it is no more I that do it, but ſin that dwelleth in me.* If this ſhould be ſpoken as an Excuſe for the Sin committed, that it is not the Sinner's Action, but Sin's Action, it would be the moſt abſurd Excuſe that ever was offered; For what is Sin in any Man? is it a Perſon, or Agent, or rather a vicious Quality of the Perſon? The latter no doubt. See if any one will be content with this Excuſe in a matter of Theft, or Slander, or Wounds; to ſay, 'Tis not I that ſtole, but my thieviſh Temper; 'tis not I that ſtruck you, but my angry Paſſion; 'twas not I that railed at you, or ſpoke evil falſly of you, but my intemperate and malicious Tongue; this is a Tale to tell a Child, but not to be believed by a Man, or admitted for an Excuſe in a Court of Juſtice. It is thy angry Perſon that ſtrikes; 'tis thy luſtful Heart that commits lewdneſs; 'tis thy covetous Heart that ſteals and defrauds; 'tis thy prophane Heart that blaſphemes: It will be imputed to thy whole Man, what thou doſt with thy Hand or Tongue, or any Member of thy Body; Sin will not be called to account as a Perſon, but the Perſon for the Sin. And therefore, to make a little ſence of the Excuſe here, it can only be this, That a Man under conviction of Sin may ſay indeed, that he doth not ſin with all his heart; that he hath a Conſcience within him that checks him in and for what he doth. But yet if Conſcience cannot reſtrain him from doing evil, nor command him to do the good that he ſhould, that renitency of Conſcience will not excuſe him before God, but he ſhall be condemned as a Criminal at laſt for all his Commiſſions and Omiſſions, if he doth not get beyond this ſtate of Conviction to a ſtate of Converſion; and the renitency and reluctancy of his Conſcience will be ſo far from excuſing him, that it will be the higheſt aggravation towards his condemnation.

Verſe 18. *For I know, that in me, (that is, in my fleſh) dwelleth no good thing.* Here is another poor Excuſe, that the Man under legal convictions, and not St. *Paul* converted, makes uſe of to quiet his Conſcience, or to plead for him with the World, whilſt he lives in the practice of Sin, and in the omiſſion of his Duty: *I know, that in me, (that is, in my fleſh) dwelleth*

leth no good thing: I am fleſhly, and in the fleſh, and alas in my fleſh there dwelleth no good thing, and how can I do otherwiſe than ſin? the Fleſh and the Body is not properly the ſeat of Religion, though after a Man is regenerate it is influenced by religious Principles, and brought into good order, and into the ſervice of the Spirit, as I ſhall have occaſion to ſhew in the Expoſition of the next Chapter, but in a ſtate of unregeneracy, (which I take to be the ſtate of the Man in this Chapter) it runs a Man headlong into all impiety and wickedneſs, for it has not on its Bridle. And accordingly he confeſſes further in the end of the Verſe, *For to will is preſent with me, but to perform that which is good I find not.* Verſe 18. *To will is preſent with me*; this will can only be accounted a Velleity, as the Schools ſpeak, a wiſhing and a woulding; he would fain do this good, and avoid that evil, but is perfectly impotent, as to the matter of practice; and what is this will good for, which can bring nothing to effect?

For the good that I would, I do not, but the evil which I would not, that do I. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me. Ver. 19, 20. This is no more than what was ſaid before, and 'tis an uſual way with the Apoſtle to repeat, to keep things freſh in memory that had been diſcourſed, and an illuſtration of what had been ſaid in the 18th Verſe.

I find then a law, that when I would do good, evil is preſent with me. Verſe 21. Now the Apoſtle comes to ſum up the Evidence, and to put the Matter to an iſſue. And the ſum of the Evidence is this: I find then a Law. The Man that was in the fleſh, Verſe 5. and under the Law's convictions, Verſe 9. deceived and ſlain, Verſe 11. under the workings of all manner of Concupiſcence, Verſe 8. he finds himſelf not only under the Law of God in a way of Conviction and Condemnation, but under a Law of Sin: *I find then a law, that when I would do good, evil is preſent with me.*

For I delight in the law of God, after the inward man, but I ſee another law in my members. Ver. 22, 23. The inward Man was his Conſcience, which had ſome kind of complacency in the Law of God, as a juſt and an holy thing. For God keeps that Hold or Garriſon in every Man's Breaſt, that is not quite profligate and paſt all ſence of good and evil, which yet is very hard for any Man perfectly to attain unto, much leſs for the Man in this Chapter, whom all Intepreters will allow to be under ſtrong, ſore, and quick Convictions from the Law of God: But to what purpoſe was this ſmall delight in the Law of God, which had no influence upon Practice, or the mortification of his Fleſh? for he plainly acknowledges, that he ſaw another Law in his Members, warring againſt the Law of his Mind: The Law of Verſe 23. his Mind was a Rule in his Conſcience, that he ought to do all good, and to avoid and eſchew all evil. But the Queſtion is, Which Law prevails? Why he tells us plainly, and why ſhould we not believe him? *And bringing me into captivity to the law of ſin, which is in my members.* The two Laws indeed did both war, but the Law of Sin was the conqueror: *And of whom a man is overcome, of the ſame is he brought under bondage,* 2 Pet. 2. 19. And then, being captivated, no wonder he crys out in the 24th Verſe, *O wretched man that I* Verſe 24. *am, who ſhall deliver me from the body of this death?* or this Body of Death. Now when the Law hath perfectly left him for dead, (in a ſpiritual ſence) a condemned Wretch ſtruggling for life by the help of the Holy Law, which yet could afford him no comfort nor help, here we muſt imagine (as I conceive) that God, in wonderful Mercy, made a diſcovery of Chriſt and Grace to him; the Law was his School-maſter to bring him to Chriſt. Now Chriſt is precious to him (as the only Saviour) that was before utterly loſt and undone in himſelf, and as to all hopes from the Law.

Now, I ſuppoſe, this Verſe is that which hath miſled all thoſe Interpreters and good Chriſtians that miſtook this Chapter, as if St. *Paul* had ſpoken it of himſelf after converſion. The Expreſſion indeed is admirable, and truly Evangelical; but I take it (as I ſaid before) as a new diſcovery made to him under his Bondage and Captivity under Sin, by which he might attain unto true deliverance from the guilt and power of Sin.

I thank God, through Jeſus Chriſt our Lord. Verſe 25. Not a word of Chriſt before in all this ſtruggle and agony, wherein the perſonation is made of one under Convictions and Condemnations and Irritations unto Sin (accidentally) from the Law till the Man is utterly undone and crys out for deliverance.

Verse 25. *I thank God through Jesus Christ our Lord. So then, with my mind I my self serve the law of God, but with my flesh the law of sin.* This I take to be added in the close of this Chapter as the *summa totalis*, or the Epitome of all the foregoing Discourse. But yet even in it though there is one little word added (αὐτὸς) ἐγὼ αὐτὸς, *I my self*, (because the Mind is indeed more principally a Man's self, than his Flesh or Body is) yet it is to me very insignificant to prove what Men would have; for as long as the Law of the Members prevails against the Law of the Mind, and brings the Man into captivity to the Law of Sin. What is that Service of God with his Mind worth? 'Tis the predominant Party in the Man that denominates him spiritual or carnal; and indeed he allows the Denomination (*quæ sumitur a Majori*) in the fourteenth Verse, *I am carnal, and I am a person sold under sin.*

And so I dismiss the seventh Chapter, and hasten out of this cold shivering Water, as I called it above, into the other hot Bath of the eighth Chapter, which will more evidently and demonstratively clear the sence and importance of the seventh, and was given us, as I said above, as another surety for the seventh, that the seeming ill sence of that might have no evil influence upon us, nor give any disparagement to our noble Gospel-Religion. But I shall take along with me, as *Ariadnes* thread, that Expression which was put into the dying and otherwise despairing Man's mouth, in the 25th Verse of the seventh Chapter, when he had said gaspingly, *O miserable man that I am, who shall deliver me from this body of death? I thank God through Jesus Christ our Lord.* And from that Expression I take my rise to begin to explain the first Verse of the eighth Chapter.

ROMANS, Chap. VIII.

Verse 1. *THere is therefore now no condemnation to them which are in Christ Jesus.* Now I see by this last discovery made to me, when I was even giving up all for lost, that to avoid condemnation, which the Law inflicted, and could not otherwise chuse but thunder out against a sinner, we must all betake ourselves to Christ; so the Illative therefore may well convert this eighth Chapter with that Expression in Verse 25. of the foregoing Chapter. Therefore if you will flee from condemnation, you must flee to Christ, for there is no condemnation to them that are in Christ Jesus. Why who are they that are in Christ Jesus? It follows, *who walk not after the flesh, but after the spirit.* Ay, they are the Men indeed, and none but they free from condemnation. The Man in the seventh Chapter was σαρκικὸς *carnal*, ἐν σαρκὶ *in the flesh*, Verse 5. and therefore was followed with condemnation; but they that are in Christ Jesus, walk after the Spirit, their state is altered, and therefore no wonder they are freed from their Desperations. But the second Verse makes all clear.

Verse 2. *For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.* There are several things very observable in this Verse:

1. Here is the personation continued in the first person, I, and me, hath set *me* free; as much as to say, I, that before was a captive to Sin under the Law of Sin and Death, am set free.

2. Here is a quite different Law, never before mentioned, *viz. The Law of the Spirit of Life in Christ Jesus.*

3. The Law of the Spirit of Life in Christ Jesus, sets the person free that was captive under the Law of Sin and Death. Now let it be allowed, (*Disputandi Causa*) that the word or person (I) all along the seventh Chapter was St. *Paul*, yet sure they will not deny that (me,) which is but the Accusative Case of I, is St. *Paul* also. Let all then depend upon this word: And then it will plainly appear, that *Ego, non sum Ego*, The I in the

the ſeventh Chapter, though ſpoken of the ſame perſon, is not ſpoken of the ſame perſon in the ſame ſtate here. In the ſeventh Chapter he is led into Captivity to the Law of Sin and Death. In this Chapter the Law of the Spirit of Life in Chriſt Jeſus hath ſet him free from the Law of Sin and Death. Therefore the Man in the ſeventh Chapter, that was led into captivity to the Law of Sin, Verſe 23. needed the Goſpel (which is here called the Law of the Spirit of Life in Chriſt Jeſus) to ſet him at liberty from this Law of Sin. Therefore he was before only a miſerable Man under the convictions and condemnations of the Law, and not converted, which was the thing to be proved. But yet the Apoſtle goes on, and gives a more full account of this matter, which leaves the thing without all pretence of doubt, as I conceive, Ver. 3, 4.

For what the law could not do, in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh (ἐποίησε, did) *i.e. and for ſin condemned ſin in the fleſh.* The Explication of this Verſe alone clears the whole matter, as I judge: Τὸ γὰρ ἀδύνατον τοῦ νόμου ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, *ſupple* ἐποίησε, καὶ περὶ ἁμαρτίας, *&c.* What was the impoſſible thing which the Law could not do? Why, to juſtifie or ſanctifie a ſinner. How came it impoſſible to the Law, to effect either of theſe? Why, not from any weakneſs in itſelf; it would have juſtified innocent Man with good authority. But it cannot juſtifie a ſinner, that is impoſſible, for then the Law of God would ceaſe to be holy; it would have ſanctified innocent Man, that is, have led him on from one kind of holy action to another, and made him converſant in, and ready at doing the whole Will of God. But when it meets with a ſinner, through the ſin which reigns in his fleſh, it not only condemns him, but irritates and provokes Luſt, till Sin by the Commandment appear in its colours, appear Sin, and become out of meaſure ſinful, as we have at large diſcourſed this matter in the foregoing Chapter. This argues no weakneſs in the Law, that it cannot juſtifie or ſanctifie a ſinner; for it is weak only through the fleſh. So that any Man that doth not betake himſelf to Chriſt and the Goſpel, but is only under Convictions from the Law, muſt needs be in ſuch a condition as the ſeventh Chapter deſcribes. But now God, in infinite Mercy, (ſince the Law, under which Man was created, was utterly diſabled from juſtifying, much more from ſanctifying fallen Man) ſent his own Son in the likeneſs of ſinful fleſh; and by ſo ſending him, did that for us which the Law could not do; and for ſin, or as it is in the Margin, by a Sin-offering condemned ſin in the fleſh, that is, expiated our ſins, and ſhewed us a way, how we might effectually ſubdue our luſts; or to give you the Paraphraſe of the Verſe in Dr. *Hammond*'s own words they are theſe: Verſe 3.

" For when through the fleſhly deſires of Men carrying them headlong into all Sin, in
" deſpight of the Prohibitions of the Law, *Chap.* 7. 14. the Law of *Moſes* was by this
" means weak, and unable to reform and amend Mens Lives, then moſt ſeaſonably God
" ſent his own Son in the likeneſs of ſinful fleſh, that is, in a mortal body, which was like ſin-
" ful fleſh, (and differed nothing from it, ſave only in innocence) and that on purpoſe
" that he might be a Sacrifice for Sin; and by laying our Sins on him, ſhewed a great
" Example of his Wrath againſt all carnal Sins, by puniſhing Sin in his fleſh, that ſo Men
" might be perſwaded by Love, or wrought on by Terrors, to forſake their ſinful Cour-
" ſes.

By this means Sin itſelf is condemned in our fleſh, that is, deſtroyed as to its guilt and power, which before by the Law had condemned us.

That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit. By this means, namely, the ſending Chriſt to die, and giving us the Goſpel, which diſcovers to us his Death and Reſurrection, and the ends of them, we are perſwaded (the Spirit working together with it in the Preaching of it) to betake ourſelves to Chriſt for Pardon and Salvation, and for Strength againſt every Luſt of the Fleſh; and being truly converted by and to the Faith of the Goſpel, the Righteouſneſs of the Law comes to be fulfilled in us, and we are enabled, through the Grace of God, to do the ſubſtance of all that which the Moral Law requires; and our Failings are hid by the Interceſſions of Chriſt, and we are truly ſaid to walk not after the Fleſh, but after the Spirit. Verſe 4.

And now see if there be not a vast alteration of states from the Man in the seventh of the *Romans*, and the same I in the eighth; the one is legal and under the Power of Sin, led captive by the Law of Sin, the other is set at liberty by the Gospel from the Law of Sin and Death; that is, that Sin which necessarily ends in Death, *For the wages of sin is death*; and this is done by the Law of the Spirit of Life, which is only in Christ Jesus, and conveyed by his Gospel into the minds of Men. 'Tis the new Law, the Law of the Spirit; so the Gospel is called: We are Ministers of the New Testament, not of the Letter, but of the Spirit; for the Letter, that is, the Law, killeth; but the Spirit, that is, the Gospel, giveth Life, 2 *Cor.* 3. 6. *The words that I speak unto you, they are spirit and they are life*, John 6. 63. Therefore the Gospel coming in power, is called the Law of the Spirit of Life in Christ Jesus; and it is also called the Ministration of the Spirit, 2 *Cor.* 3. 8.

I have now done with the argumentative Part, as hoping that the Cause is won, which yet whether it be or no, I must leave to the serious and candid Reader to determine for himself, only I shall desire of any that is unsatisfied, to give as fair an Account of his contrary Opinion and Perswasion as I have here done by insisting upon the several Verses of the 7th Chaper especially, and let him see if he can make sence of every thing, as I have done, and not only argue against the whole together, by some little Arguments that he may imagine to himself to have some strength in them. I have not, that I know, balked or avoided any thing in the whole Chapter that looks like an Argument for the Opinion which I contradict: And, that I may not be alone is this Discourse, I thought it convenient to subjoyn, out of Dr. *Hammond*'s Commentary, what were his Sentiments upon the Subject debated; which after I have transcribed, I shall willingly follow the Apostle's Discourse, throughout the whole eighth Chapter. For that therein (as I humbly conceive) the Apostle pursues the Mystery of the Law of the Spirit of Life which is in Christ Jesus, till he makes it evident, that this new Law, otherwise truly called Gospel and the Ministration of the Spirit, carries a Man on not only to a freedom from the Law of Sin and Death, or the bondage and power of Corruption, but carries him through the whole course of mortification of Sin, and vivification even of our natural Flesh, bringing it on to the service of the Spirit, the Spirit of our Mind, or the Law of the Mind, and indeed into a rejoycing in the Conduct of the Spirit of God; it brings us on to a Spirit of Adoption, praying to God with holy Boldness, as a Father. It carries us on through the heaviest Sufferings, and teacheth us not only to call them, but account them light; it teacheth us to live by Faith and Hope; it teacheth us, lastly, fully to acquiesce in the holy Will, good Will and Favour of God, as unconquerable and invulnerable, and makes us to tryumph in God, and in our Lord Jesus, as inseparable from his Love by all that can befal us here; and so makes us the glory of Christ here, by bearing and doing all for him, which must needs end in being glorified with him in the Heavens.

The Words which I thought fit to transcribe out of Dr. *Hammond*'s Commentary, upon this Subject, you may find at the Letter *d*, on the seventh Chapter of the Epistle to the *Romans*.

Dr. *Hammond*, Rom. 7. 7. " *I had not known sin.*] It is an ordinary figure (saith the Doctor) to speak of other " Men in the first Person, but most frequently in blaming or noting any fault in others; " for then by the putting it in this disguise, fastning it on one's own person, it is more " likely to be well taken by them to whom it belongs. So saith St. *Chrysostom* of this A- " postle, Ἀεὶ τὰ φορτικὰ ἐπὶ τοῦ οἰκείου προσώπου γυμνάζει, when he mentions things that " are any way grievous, or likely to be ill taken, he doth it in his own person: And " St. *Hierom* on *Daniel*, *Peccata populi enumerat Persona sua quod & Apostolum in Epistola ad* " *Romanos facere legimus*. Confessing the Sins of the People, he doth it in his own person, " which we read practiced by the Apostle in the Epistle to the *Romans*; that is most pro- " bably in this place. Thus the same Apostle, 1 *Cor.* 6. 12. *All things are lawful to me,* " *but all things are not expedient*; that is, those things which are by you look'd on as indif- " ferent, if they be yielded to may be very hurtful in you: And 1 *Cor.* 13. 2. If I have " all Faith, and have not Charity; that is, if you want Charity to your other Gifts. So

" *Gal.*

" *Gal.* 2. 18. If what I have deſtroyed, I build the ſame again, I make myſelf a tranſgreſ-
" ſor; that is, whoſoever doth ſo, or whenſoever ye do ſo, it muſt needs be a fault in
" you. Thus, *Rom.* 3. 7. *If the truth of God hath more abounded by my lie unto his glory, why*
" *am I alſo judged as a ſinner?* Which words are certainly the perſonating of an impious
" Objector, which ſpeaks or diſputes thus; not of the Apoſtle himſelf. And the ſame
" Scheme, or Faſhion of Speech or Writing, is very frequent among all Authors. Se-
" condly, By the ſeverals affirmed in this Chapter, which cannot belong to St. *Paul*, it
" appears, that St. *Paul* did not ſpeak theſe things of himſelf. For that *Paul* was at the
" writing of this, a reformed regenerate perſon, there is no doubt; but if we compare
" the ſeverals which are here mentioned, with the parts of a regenerate Man's Character
" given by the ſame Apoſtle in other places, we ſhall find them quite contrary: Here, in
" the eighth Verſe, he ſaith, *That ſin had wrought in him all manner of concupiſcence*, where-
" as of the regenerate Man it is affirmed, *Gal.* 5. 24. *they that are Chriſt's, have crucified*
" *the fleſh with the affections and luſts.* Here, in the ninth Verſe, it is ſaid, *ſin revived and*
" *I died*; whereas of the regenerate Man it is ſaid, *Chap.* 6. 2. *How ſhall we, that are dead*
" *to ſin live any longer therein?* Here, in the fourteenth Verſe, it is ſaid, *I am carnal*; where-
" as of the regenerate Man it is affirmed, *Chap.* 8. 1. *that he walketh not after the fleſh, but*
" *after the ſpirit.* Here again, in that fourteenth Verſe, 'tis ſaid, *I am ſold under ſin*;
" whereas of the regenerate 'tis affirmed, *Chap.* 6. 18. *that he becomes free from ſin, and*
" *becomes the ſervant of righteouſneſs.* Here, Verſe 20. *Sin dwelleth in me, and,* κατεργάζε-
" ται, *accompliſheth, worketh that which I will not, like not with my mind and conſcience.* And
" ſo 'tis ſaid, Ver. 23, 24. *That the law of the members carries him into captivity to the Law of*
" *ſin, and who ſhall deliver him from this body of death? And ſo that he is under the power of the*
" *law of ſin and death that he obeys the Law of ſin,* Ver. 25. Whereas, *Chap.* 8. 2. of the regene-
" rate 'tis affirmed, *That the law of the ſpirit of life in Chriſt Jeſus, hath made him free from*
" *the law of ſin and death.* Nothing can be more contrary and irreconcilable to a regene-
" rate ſtate in theſe ſo many particulars, than what is here affirmed of the Ἐγὼ, *I*, the
" perſon here repreſented. And indeed, unleſs ſinning againſt Conſcience be the only
" way of alleviating and not aggravating ſin, it is impoſſible, *that the doing that ill he would*
" *not, the not doing the good he would*, Ver. 19, 20. can be deemed a fit Ingredient in the
" Character of a regenerate Man. 'Tis certain this was in the Perſon of *Medea*, made by
" the Heathens the higheſt pitch of Villany, to ſee and like that which was good, and to
" do the direct contrary; and therefore cannot in any reaſon be thought to be the A-
" poſtle's deſcription of a regenerate Man, a good Chriſtian. I add, much leſs of him-
" ſelf.

And now methinks theſe Lines that I have quoted and tranſcribed out of Dr. *Hammond*, are ſo grave, learn'd and wiſe, that I look upon what I have written as trifling, in compariſon with them, which in two or three Pages contain in a manner the ſubſtance of all that I have written. Yet I am not utterly diſcouraged from making it publick, becauſe that may pleaſe and convince one, that may not have the ſame influence on another. And what I have written, I hope I have done in the fear of God, and with true zeal for the good of Souls, and there is certainly an Uſe of various ways of Expreſſing and Arguing for the Information of various Capacities.

I come now therefore to my promiſed Work, of going through the ſeveral Verſes of the eighth Chapter, for that in that Chapter, what follows in ſeveral Verſes, is a mighty confirmation of what hath been delivered, and a great improvement of the Diſcourſe by ſeveral gradations, ſhewing how the Law of the Spirit of Life in Chriſt Jeſus ſets a Man ſtill more and more at liberty from the Law of Sin and Death, and leads him up to his high places, as *Habakkuk*'s phraſe is, *Hab.* 3. 9. *The Lord God is my ſtrength, and he will make my feet like hind's feet, and he will make me to walk upon my high places.* Proverbs 15. 24. *The way of life is above to the wiſe, to deliver from hell beneath* And indeed till a Man be enlightned in the Goſpel, and lifted up by the Spirit of God, as it were, to walk over other Mens heads, he is as nothing in the World, 1 *Cor.* 2. 19. *The ſpiritual man judgeth all things, yet he himſelf is judged of no man.*

For

Rom. 8. 5. *For they that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit.* The Apostle having (as I have above declared) setled the Doctrin of Justification by Faith, and ended the Discourse in tryumph at the end of the fifth Chapter, and proceeded in the sixth Chapter to shew at large how Holiness and Sanctification also necessarily and effectually follows, upon the hearty embracing the Doctrine of the Gospel (thereby they are baptized into the Death of Christ, and profess themselves dead to Sin, and are actually set free from Sin, and become the Servants of Righteousness, and yield themselves unto God, and their Members Instruments of Righteousness unto God, Ver. 13, 14. and have their Fruit unto Holiness, Verse 22.) He (as in a Parenthesis) in the seventh Chapter, gives you a Parable of a Man endeavouring to be holy by the Law, but is utterly defeated of his design, and instead of attaining Holiness thereby, loseth all his comfort and hope, and is plung'd into a far worse condition (as to Holiness) than he was in before; and being brought into a state of desperation thereby, betakes himself to Christ; then, in the very nick of time revealed to him, and by betaking himself to Christ, is set at liberty from Condemnation and Desperation, and also from the Law of Sin and Death, which he acknowledged himself before to be led into captivity unto after a fierce Battel, betwixt the Law of the Members, and the Law of the Mind, and so finds by blessed experience, that he is one of them in whom the Righteousness of the Law is now fulfilled, which Righteousness (by the Law) could never have been effected, accomplished and fulfilled. The Righteousness of the Law can never be fulfilled in any mortal Man, but by the Grace of the Gospel received; that is, a Man can never become holy but by Faith. *Acts* 15. 9. Purifying their Hearts by Faith. *Gal.* 5. 6. 6. 15. Faith working by Love, to the keeping the Commandments of God, is the new Creature. Compare those two places in *Gal.* Such Men as have this Faith, they walk not after the Flesh any longer, but after the Spirit.

Verse 5. *For they that are after the flesh, do mind the things of the flesh; but they that*— This Particle *for*, is a causal Particle, and shews the Reason of the Assertion going before: The Assertion before in the fourth Verse is this, *The righteousness of the law is* (or that it might be) *fulfilled in us, who walk not after the flesh, but after the spirit.* Now this is proved to be so, because they that are after the Flesh do mind the things of the Flesh, and they that are after the Spirit the things of the Spirit: Therefore they who are after the Spirit, do truly attain unto the Holiness and Righteousness of the Law, which is a Spiritual and an Holy Law, because their whole Mind is set upon spiritual things, or the things of the Spirit; but for carnal Men, or Men that are after the flesh, their whole mind is upon fleshly or carnal things; and accordingly as Mens minds are set, (if they have undertaken a feasible thing) such will their attainments be. They that are after the Flesh, (as all those are, that are under the Law: *Rom.* 7. 5. *When we were in the flesh, the motions of sin which were by the law did work*) do mind the things of the Flesh *; they savour and relish, and give their mind to nothing, but † fleshly things; they cannot freely lift up their Heart to God, and heavenly or spiritual things; but true Saints of God, that have received the Spirit of Life which is in Christ Jesus, (have embraced Gospel-Principles with a Spirit of Faith and Love, and so walk after the Spirit) their mind is wholly, or at least chiefly set upon the things of the Spirit, which I take in other words to signifie Matters of Religion. And therefore since their minds are wholly set upon them, no wonder they make great attainments in them, so as to have the righteousness of the Law fulfilled in them.

* *Cogitant desiderant curant sapiunt.*

† *Carnalia, bona mundana honores opes,* &c. *Corpores Voluptates, vel opera Carnis ad quæ Concupiscencia Carnalis inclinat ut peccata omnia.*

Verse 6. *For to be carnally minded is death, but to be spiritually minded is life and peace.* For a Man to be carnally minded, τὸ φρόνημα τῆς σαρκὸς the carnal mind or carnal mindedness, or to be wholly set upon carnal things is a state of Spiritual Death, and will end (if continued in) in Eternal Death. There can be no life in Religion where the mind is carnal, and his tendency is altogether towards, and his relish is only of, carnal things. But to be spiritually minded, τὸ φρόνημα τοῦ πνεύματος, the whole tendency of a Man, indued with the Spi-

Spirit, (and that hath heartily embraced Gospel-Principles) is towards heavenly life, and living unto God; and as he hath a lively activity for God, so his comforts accordingly grow upon him; to be spiritually minded, is not only full of life and activity for God, but full of peace and comfort ordinarily: *Great peace have they that keep thy Law, and nothing shall offend them*, Psalm 119. 165.

Because the carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. Verse 7. It is no wonder that the carnal mind should have no activity for God, and so consequently no peace whilest it is enmity against God; yea, neither is subject to the Law of God, neither indeed can be. Why, what is this carnal mind? Here I must make a grand Enquiry, that we may find out (if it so please God) what this carnal mind is; for if we know not the Subject spoken of, we can never well understand what that is which is predicated, or affirmed, and asserted of it; at least not the manner how it is affirmed of it: For, *non entis nulla sunt attributa*, and *non esse, & non apparere idem est*. What then is meant by the τὸ φρόνημα τῆς σαρκὸς; nay, what is meant by σὰρξ, of which φρόνημα is but an accident or attribute? We may know what φρόνημα τῆς σαρκὸς is, best by knowing what φρόνημα τὸ πνεύματος is. Now, in Verse 27 of this Chapter, it is said, God, that searcheth the Hearts, knoweth τὸ φρόνημα τὸ πνεύματος, what is the Mind of the Spirit, when it maketh Intercessions for us within us; and doubtless there the meaning is what the Spirit would have. So here, φρόνημα τῆς σαρκὸς, is what the Flesh would have, the relish, savour or tendency of the Flesh. What is this that is here called Flesh, which hath in it such a φρόνημα, such a tendency, such a relish, such a savour, as neither is nor can be subject to the Law of God? Till this Question be well answered, till this Enquiry be prudently and satisfactorily made, I despair of ever giving a right Paraphrase or Interpretation of this Verse, or any of the like nature. *Caro*, saith *Vorstius*, *est Vitiositas nativa seu peccatum Originis, a quo nihil boni cogitari & præstari potest*; and this Mr. *Pole* in his *Synopsis* leaves for the meaning of it. Now this I cannot acquiesce in as a full description of the Subject Flesh, here spoken of, there is something of the truth in it, but it is not satisfactory. That it cannot be meant of sinful flesh, or a principle or root in us, that unavoidably carries sin in it, or produceth sin, seems apparent to me, from the Expression of the Apostle in the latter end of this Verse, *The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be.* The Apostle makes a great assertion, That the carnal mind is enmity against God; then he gives a reason, Because it is not subject to the Law of God: and then follows this reason, with an high proof or aggravation, which makes the reason very full and evident, That it is not only actually not subject, but incapable of becoming subject, πρὸς γὰρ νόμῳ Θεοῦ οὐκ ὑποτάσσεται, οὐδὲ γὰρ δύναται, neither indeed can be. Now, to me, it would be no wonder, no high discovery at all, to say, That a sinful nature cannot be subject to the holy Law; for every body knows, that that which hath sin necessarily in it, cannot be subject to that which is holy; for there is a perfect contradiction in one to the other. But now if there be such a thing which by nature is indifferent to sin or not to sin, but by accidental circumstances becomes sinful, and whilst it is under those accidents and circumstances cannot but be a sinning Principle and productive of variety of sins; to assert concerning this, that whilst under these circumstances, it cannot be subject to the Law of God. This may be a great discovery, and worth our best and strictest notice and observation. Now such a thing I take the flesh, and the φρόνημα τῆς σαρκὸς, to be in this Discourse of the Apostle's. We know, that σὰρξ and πνεῦμα, flesh and spirit, are the two contradistinct and constituent parts of Man: *The spirit is willing, but the flesh is weak*, Matth. 26. 41. Sometimes there are three parts made of a Man, Body, Soul, and Spirit, *Corpus, Anima*, (which make Animals) and *Spirit*, which make a Man; which is the ἀνθρ. τῆς ψυχῆς. Now there was a time when Flesh and Spirit did sweetly agree in the Service of God, and the Flesh was without sin: But since *Adam* fell, there was a sad divorce made between the Flesh and the Spirit of a Man, and every sinner and unregenerate person adheres to his fleshly part, with the neglect of the Soul and Spirit, or Mind and Conscience, and is led by the inclinations and tendencies of the Flesh; and so the Flesh in them is deserted of its Guide, the τὸ ἡγεμονικὸν, it hath lost its Bridle, and now the Flesh 1 *Thess.* 5. 23.

gives the denomination to a carnal Man. Nay, the Flesh (that is, as destitute of its Guide, which ought to be the Spirit of a Man, enlightned and assisted by the Spirit of God) is called by the name of a sinning Principle, and partly in the Saints themselves, for that none of them is perfect: So you have it, *Gal.* 5. 17. *The flesh lusteth against the spirit, and the spirit against the flesh, and these two are contrary the one to another, so that ye cannot do the things that ye would.* Now Men, that are wholly unregenerate, are wholly under the command of their fleshly inclinations, and they follow the φρόνημα τῆς σαρκὸς, that which the Flesh dictates and commands, and this is not subject to the Law of God, neither indeed can be; that is, whil'st they remain carnal: till they have received the Gospel, they are in the flesh, and walk after the flesh. Nay, there is a further piece of mystery in this matter, that whereas the Flesh (according to the order of Nature, and institution of God in our first Creation) ought to be influenced and guided and ruled by the Spirit; in carnal Men, the Flesh influenceth and infecteth their very Mind and Conscience, which is the only Fort and Garrison that God holdeth in a wicked Man: Therefore we hear of a fleshly Mind, *Col.* 2. 18. And there even their Minds and Consciences are defiled, *Tit.* 1. 15. So that the sence of this seventh Verse seems now somewhat clear to me, wherein the Apostle proves what he had asserted in the sixth, That to be carnally minded is death; namely, because it is enmity against God, and is not subject to the Law of God, neither indeed can be. And therefore what wonder is it, that it brings on a spiritual Death; whereas, on the contrary, to be spiritually minded, τὸ φρόνημα τοῦ πνεύματος, is Life and Peace. When a Man hath entertained the Gospel, and therewithal received the Spirit of God into his Heart, he is alive to God, and full of Peace and Joy.

I might add one thing more, which may possibly elucidate this matter, and that is this: The τὸ φρόνημα τῆς σαρκὸς, the tendency and strong bent of the Flesh, or the Flesh itself deserted of the Spirit of a Man and of God, is not subject to the Law of God, neither indeed can be; because the Flesh is not the immediate Subject of Religion any more than a Brute is; the brute Animals are not under any Rule of Religion; the Body is but the Soul's *Jumentum*, its inferiour Associate, it is not capable of seeing any Beauty or goodness in Religion; but when the Mind is convinced and brought over to God, the Flesh may and will joyn with the Soul, its ancient Friend and Guide, even in all its faculties and appetites, so long as it is well watcht and guided and prudently provided for; accordingly the Apostle adviseth his good, holy, sanctified Believers, *Rom.* 6. 12. *Let not sin therefore reign in your mortal body*, (or flesh) *that ye should obey it in the lusts thereof*, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ, that ye should obey it, that is, Sin in the lusts or desires of it, that is, the mortal Body, as I have discoursed at large in the sixth Chapter.

The Paraphrase therefore of this Verse is this: The carnal Mind, (or rather the tendency and humor or mind of the Flesh) deserted of the conduct of the Spirit, hath set up an interest against God, and is not subject to the Law of God, neither indeed can be, *Rebus sic stantibus*, till the Bridle, *Frænum*, that it hath lost, be super-induced. It is like a mad Horse snuffing up the Wind, and taking its Course whither it pleaseth and lusteth.

Thence we have it in *Greek*, *Latin* and *English*, ἀρετῆς δ' ἀφηνιάσαντες, *Virtutem aspernantes*, *and* unbridled Lusts, *Effrænes cupiditates.*

Verse 8. *So then, they that are in the flesh, cannot please God.* No wonder then, that they that are in the flesh, cannot please God. This Inference will be easily admitted: They that are in the flesh, that is, wholly addicted to and commanded by the lusts or desires of their flesh, I take it to be all one with that Expression, οἱ κατὰ σάρκα, they that are after the flesh, only there may be this little difference, that ἐν σαρκὶ, signifies the state, and κατὰ σάρκα, signifies conversation, as walking after the flesh, or according to the motions and dictates of it, οἱ δέ. *Piscator* and *Beza* say, δὲ is put for οὖν, *so then*, or *therefore*; but others say, δὲ is never taken for οὖν; and then it must be translated, Now they that are in the flesh, cannot please God; and therefore the righteousness of the Law is not fulfilled in them. This I take to be the most genuine Interpretation: And this Verse is confessed to be the Conclusion of the whole Argumentation of the Verses foregoing.

But

But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. Now the Apostle hath done with the Argumentation beginning from the first Verse, which Argumentation I take to be directed against the state of the Man under convictions in the seventh Chapter. And so speaks to his converted *Romans*, *Ye are not in the flesh, but in the spirit*, with this caution, *If so be that the spirit of God dwell in you*: For every Man that hath received the Gospel sincerely, and betaken himself to Christ and his Righteousness, from the Condemnations and accidental Irritations of the Law, hath the Spirit of God dwelling in him; for the Gospel is the Ministration of the Spirit, which the Law is not: *Gal.* 3. 2. *This only would I learn of you, Received ye the spirit, by the works of the law, or by the hearing of faith?*

Now if any man have not the Spirit of Christ, he is none of his. This Expression you see is doubled, and therefore needs the greater consideration and serious reflection of every Man upon himself to know his state by: I cannot here stay to make discovery how a Man may come to know whether he hath the Spirit of God and of Christ, which is much or all one; and it is the less necessary for me to do it, because the Apostle himself, in several Verses following, makes the discovery himself, by several high and glorious effects of the Spirit's inhabitation. Verse 9.

And if Christ be in you, (that is, by his Spirit) *the body is dead because of sin: but the spirit is life, because of righteousness.* I fancy or apprehend this to be the meaning of these dark Expressions, for which I shall seriously consult Expositors, Dr. *Hammond*, *Pole*, and *Marlorate*, and give any thing that I find in them, which I think considerable: But I presume first here, to give my own thoughts, for which I beg the Reader's pardon. *If Christ be in you*, by his Spirit, *the body is dead, because of sin*; that is, your Flesh and Body, by which you were heretofore strongly impelled, and as it were forced on to the commission of all sorts of sin, is dead *, as to sin, διὰ ἁμαρτίαν, because of sin, *propter* or *secundum*, where I imagine διὰ to have the force of κατὰ. And this I am sure is less straining, than to use διὰ for ἔν, which *Piscator* and *Beza* do, and our English Translators in the eighth Verse, *So then they*, &c. Tho' *Pole* tells us, from another Author, *Tolet*, that ἔν, as I take it, is never so used. But to make good this Exposition, see how the sence seems to force it, *If Christ be in you, the body is dead, because of*, or, as to *sin*: That is, the Flesh in its Lusts is mortified. I am sure this is true Divinity, *But the spirit is life*, (in the abstract) or alive in the concrete, that it may answer to νεκρὸν, dead, in the Antithesis in the words: that is, Whereas, when you were without the Spirit of Christ, the Flesh and the Body was alive and regnant, and the Law of the Members warred against the Law of the Mind or Spirit, and had the better of it, and brought you into captivity to the Law of Sin, which Law of Sin was in the Members in the Flesh and Body. Now this Body, this rampant Flesh, unbridled Lust, which had cast off the Bridle of the Spirit, and the Law of the Mind and Conscience, which ought to have ruled the Flesh; this Body is dead, not simply, but κατὰ τι, that is διὰ, or κατὰ ἁμαρτίαν, the Body is dead in the matter of Sin, so that you need not obey Sin in the lustings of the Body; though the Body hath its desires still of eating and drinking, &c. yet it hath not those strong, impetuous, irregular desires that it had, but is dead in a great measure, because of Sin, or as to Sin: *But the* * *spirit is life*, or greatly alive, because of Righteousness, or as to the matter of Righteousness. Now the Law of the Mind prevails over the Law of the Members, you are alive to God and Righteousness and Holiness. Verse 10.

* Piscator *διὰ ἁμαρτίαν, Quod ad peccatum, seu ratione peccati, ne scilicet possit amplius nos impellere ad petulanter peccandum.*

* *Significat spiritum hominis tum ob Antithesin Corporis & Spiritus tum extollat. v. seq. Animam sive rationalem partem gratia Christi renovatam.* Estius ex Oecumen. & Cass.

But if the spirit of him, that is, God the Father, *that raised up Christ from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.* Here I confess I have a peculiar Notion, which I have been hammering at these thirty Years, but I will assure thee, Reader, that it is honest, and will lead thee into no dangerous Errour, and therefore consider it. *If the spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you.* That is, in your mortal Body, in which the Apostle for- Verse 11.

forbids, that Sin ſhould reign, *Rom.* 6. 12. I ſay this mortal Body ſhall not only be dead, as to the matter of ſin, which is affirmed in the 10th Verſe, and is a great attainment by the Spirit of Chriſt's dwelling in us. The World is well altered with ſuch a Man, that whereas his Fleſh did rule and lead him captive to the Law of Sin, now this Fleſh and this mortal Body of his ſhould be dead as to the matter of Sin; this I ſay, is a great attainment and a bleſſed alteration from his former ſtate: But this is not all, no, the chiefeſt thing is yet behind, the Fleſh ſhall not only not be a clog to the Spirit, but it ſhall be a meet-help, it ſhall not only be dead as to Sin, but it ſhall be quickned up into the Service of the Spirit; the Fleſh of the Saints in their mortal Body, before they have died and paſt through the Grave, ſhall be brought by the indwelling of the Spirit to an uſefulneſs in the Service of God. * *He that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal body*; while it is mortal, it may die, and muſt die: *By the ſpirit that dwelleth in you*, which I take to be an Expreſſion ſignifying our preſent State here, after Converſion; and not a Glorified Eſtate in Heaven; for though the Saints in Heaven ſhall not be void of the Spirit of God there, as we may conceive, yet I take it, this Phraſe, *by his ſpirit which dwelleth in you*, ſignifies the State of this Life, and that whilſt we live here, and have the Spirit of God and of Chriſt dwelling in us. Our mortal Bodies which are yet only *Mortalia* and not *Mortua*, *Sviſſa*, and not *νεκρὰ*, ſhall be quickned into the ſervice of our ſpirit, which was the deſign of God in his Creating Man, before the rebellion of the Fleſh happened, and our Spirits led by the Spirit of God. So then we ſhall Eat and Drink to the Glory of God, we ſhall Marry in the Lord, 1 *Cor.* 7. 39. Servants ſhall ſerve their Maſters, as ſerving the Lord Chriſt, *Col.* 3. 24. And ſo I might inſtance in all the particular actions relating to the Body, and the Animal Life. If they are Muſical, they will not endure wanton Songs; their very Muſick ſhall be Innocent, which is now ſo much devoted to the Devil, to *Bacchus*, and *Venus*, and *Mars*, the Heathen Deities.

* Piſcator in Pole. *Certum eſt hic non agi de Reſurrectione Corporum*, Calvin. *Non de ultima Reſurrectione hic loquitur, ſed de continua Spiritus Operatione, qua Reliquias Carnis paulatim mortificans Cœleſtem Vitam in nobis inſtaurat*, ibid.

Verſe 12. *Therefore brethren we are debtors.* Now the Apoſtle comes to make ſome Application or practical Reflections upon this myſterious and ſinewy Diſcourſe, *we are debtors*; You ſee we are all obliged, and that greatly, we are not our own Men, all Men are Debtors engaged one way or another. But what are we Chriſtians Debtors to? *not to the fleſh, to live after the fleſh. For if ye live after the fleſh, ye ſhall dye: but if ye through the ſpirit, do mortifie the deeds of the body, ye ſhall live.*

Verſe 13.

The Spirit of God and of Chriſt dwells in every Saint, and we are to make uſe of the Aſſiſtances of the Spirit dwelling in us, to mortifie the Deeds and Affections of the Body ſo far as the Body was engaged in Sin, and captivated to the Law of Sin. Gal. 5. 24. *They that are Chriſt's, have crucified the fleſh with the affections and luſts*; and therefore no Doubt alſo in his deeds, *Col.* 3. 9.

Verſe 14. *For as many as are led by the ſpirit of God, they are the ſons of God.* The Apoſtle ſtill grows in his Sence, as the Rule is in Oratory, *Creſcat Oratio.* The Apoſtle had before affirmed, that if any Man have not the Spirit of Chriſt, he is none of his; and then he tells us, That where the Spirit of Chriſt is, the Body is dead becauſe of Sin, or as to the matter of Sin, and the Spirit is alive as to the matter of Righteouſneſs, and that the very mortal Body ſhall be quickened (as I take it) in this Life to the Service of the Spirit, that is of our natural Spirit and Conſcience, not excluding, but highly including the Spirit of God. And now that we ſhall find our whole ſelves Debtors, or owing ourſelves not to the fleſh any longer, than it muſt be to the Spirit: and in this 14 Verſe, That we are led by the Spirit, go ten under the conduct of it; that we are ſafe indeed, unleſs we wickedly depart from ſuch a Guide. And now he takes one ſtep further, that by that time we are come thus far, we are gotten under a Spirit of Adoption.

And here I take it, the Apoſtle hath much done with the Diſcourſe of Holineſs and Sanctification, as brought about by the Goſpel, and ſo proceeds to other priviledges which a Saint enjoys and arrives at, which I am willing to proſecute to the end of this Chapter, for it is a rich Mine and a moſt luſcious Diſcourſe. The Lord grant that I may be able to pro-

proceed in it more than Notionally and Speculatively, that I may have the true enjoyment of these Discourses, by being able to apply every thing to my own Soul for my comfort and elevation of Heart in the wayes of God, as having a particular Interest and Concern in these Mysteries.

But before I go any further on in the following Verses I must endeavour to perform my Promise, of giving what I find in *Hammond*, *Pole*, and *Marlorat*, considerable and different from my apprehensions here signified upon the 10 and 11 Verses.

But ye are not in the flesh, but in the Spirit; if so be the Spirit of God dwell in you. Now if any man have not the Spirit of God, he is none of his. Paraphrase: Verse 9.

"But ye Christians under the Gospel, if ye have any of that Spiritual Divine Temper, "which Christ came to infuse by his Doctrine and Example, are thereby engaged to all "manner of sincere inward Purity to mortify the Flesh, with the Affections and Lusts; "and if you do not so, you live not according to the Gospel; and if not so, ye may know "that you are not Christians, Christ will not own you for his, however ye have received "the Faith, and are admitted into the Number. Dr. *Hammond* upon the 9 Ver. hath these words.

And if Christ be in you, the body is dead, because of sin, but the spirit is life, because of righteousness. Paraphrase: Verse 10.

"But if ye be Christians indeed, translated and raised above the pretensions of the Jew, "to the purity of the Gospel of Christ, and your Lives be answerable thereto, then, "though being Sinners, the punishment of Sin, that is Death, befall you, and so your "bodies dye and return to Dust, which is the punishment of Sin; yet your Souls shall "live for ever an happy and a blessed Life, as the reward of your return to Christ, in the "sincerity of a new and righteous Life, to which the Evangelical Justification belongs.

But if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by the spirit that dwelleth in you. Paraphrase: Verse 11.

"And then even for your dead Bodies they shall not finally perish neither; they shall "be sure to be raised again, for the Spirit of God, by which ye are to be guided and led, "is that Divine Omnipotent Spirit, that raised Christ's dead body out of the Grave; and "if ye be guided by that, animated and quickned by that, live a pious and holy life, there "is no doubt but God will raise your mortal Bodies out of the Graves also, by the power "of the same Spirit that raised Christ's.

As for *Pole's Synopsis*, I have read over all that he saith upon these Verses, and you see what I have gotten out of him from *Piscator*, *Calvin*, *Estius*, and others, towards my sence, and as he hath all the sences of divers Authors, so in it you have this of Dr. *Hammond*.

Now for *Marlorat*, I find the same Quotation out of *Calvin* that *Pole* hath upon these words, *Vivificabit & Mortalia Corpora vestra*: He shall also quicken your mortal Bodies, *Mortalia Corpora vocat, quicquid adhuc restat in nobis Morti obnoxium, ut mos est illi usitatus crassiorem nostri partem hoc nomine appellare, ut jam sæpe dictum est: Unde colligimus, non de ultima Resurrectione, quæ momento fiet, haberi Sermonem, sed de continua Spiritus operatione, qua, reliquias Carnis paulatim mortificans, cœlestem Vitam in nobis instaurat.* In English thus: St. *Paul* calls that our mortal Bodies, whatsoever yet remains in us liable to death, as it is an usual Custom with him, to call our grosser part by that name, as I have often already said: Whence we gather, that he doth not here speak of the last Resurrection, which shall be done in a moment, (by the Spirit of Christ and of God) but of the continual Operation of the Spirit in us, whereby mortifying by little and little the relicks and remainders of the Flesh, he doth renew and establish an heavenly Life in us. And so I have done with the 10, 11, 12, 13 Verses.

For as many as are led by the spirit of God, they are the sons of God. I am now past the discourse of Sanctification by Faith, as brought about by Gospel-Principles, and impossible to be effected by the Law, or attained unto by a legal Spirit or frame of Heart; and I come to some other high Priviledges, which a Man Sanctified attains unto. The first is, *he is led by the Spirit of God*; and so, secondly, *is one of the Sons of God.* I shall hasten now with as much brevity as I can to the end of this Chapter. And such a one is not only a Son, but is in a very fair way to understand, and to have the boldness of a Son in the presence of God. Verse 14.

Verſe 15. *For ye have not received a ſpirit of bondage again to fear.* This Expreſſion ſeems to have an eye and reſpect to the Old-Teſtament Diſpenſation; we in the Diſpenſation of the Goſpel have not received the Spirit of Bondage again, as they did under the Law, who though they were truly and really under the Covenant of Grace, yet their Diſpenſation looked much like Law, and accordingly their Spirits were low and legal, and they were more like Servants than Sons, as you have it profeſſedly and at large diſcourſed in *Gal.* 4. 1, 2, 3. to
Verſe 15. the end of the 7th Verſe. And *Gal.* 3. 22, 23, 24. *Ye have received the ſpirit of adoption, by which we cry, Abba, Father.* Ye *Romans* have received the Spirit, by which ſame Spirit we Chriſtians of all Nations cry, Abba, Father; for the Saints drink all into one Spirit, according to that Article of our Creed, *the Communion of Saints.*

Verſe 16. *The ſpirit itſelf beareth witneſs with our ſpirits, That we are the Children of God.* There are two Spirits ſpoken of in one Verſe; the Spirit itſelf, that is, the Spirit of God, beareth witneſs with our Spirits, that is with our Conſciences, (being enlightned by the Spirit of God, and renewed thereby, and reſtored to its empire over the Fleſh, by which renovation we are made the Children of God) that we are the Children of God. Firſt, we muſt be the Children of God, and then the Spirit of God can and will bear witneſs to this Truth, that ſo it is; unleſs our Conſciences can bear this Teſtimony, the Spirit will not, cannot bear ſuch a Teſtimony, becauſe it is a Spirit of Truth.

Verſe 17. *And if children, then heirs.* See how the Priviledge riſes, all Children among Men are not Heirs, but all God's Children are Heirs; *heirs of God, and joint-heirs,* or Co-heirs, *with Chriſt: if ſo be that we ſuffer with him, that we may be alſo glorified together.* See what little reaſon we have to be afraid of Suffering, if we ſuffer for a good Cauſe and with a good Conſcience, *Phil.* 1. 29. *For unto you it is given in the behalf of Chriſt, not only to believe on him, but to ſuffer for his name:* It is an additional Gift to that of Faith, to ſuffer for the Name of Chriſt, to bear the Croſs, is the way to the Crown, but we are apt to have daſtardly and cowardly Thoughts, and Spirits; St. *Paul* was quite of another mind, as he ſhews in the next Verſe.

Verſe 18. *For I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory, that ſhall be revealed in us.* This is the third Priviledge that a Sanctified Man hath, *viz.* Courage in the midſt of all ſorts of ſuffering for Chriſt, and that upon this account, namely, the inconceiveable Glory which he is to receive, which will be ſo great when it comes, that the whole groaning World waits with earneſt expectation to ſee the bleſſed Time, when the Saints ſhall receive this Glory, and what Comfort ſhould the Saints themſelves then take in the Expectation of it, and what Patience ſhould they exercciſe in the mean time.

Verſe 19. *For the earneſt expectation of the creature, waiteth for the manifeſtation of the ſons of God;* this with the 20, 21, 22, I ſhall not meddle with as containing no doubt a great Myſtery, which good and learned Men are divided about, and which I confeſs I do not underſtand; but thus much is evident, that there is a wonderfull Glory to come for the Saints, and that this life is a ſuffering life, but ſo ordered for the Saints, that they have great cauſe of Patience, nay, Joy and Glorying in all their Tribulations, ſeeing the whole ſuffering and groaning World is contented under their ſufferings, meerly with the Expectation they have, and Participation that they ſhall have of the Saints Glory; for it is ſaid Verſe 21. *That the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

This is a groaning time: There are three ſorts of Groans, 1*ſt*, That of the whole Creation. 2*dly*, That of the Saints Verſe 23. 3*dly*, The Spirit of God alſo maketh Interceſſion for us with Groanings which cannot be uttered.

The Firſt ſort of Groans I have paſſed over with a Confeſſion of my Ignorance, only that we ſee the ſad effects of ſin in which the brute Creatures ſuffer.

The Second ſort of Groans we may and ought to underſtand.

Verſe 23. *And not only they,* that is the brute Creatures (the Gentiles, ſaith Dr. *Hammond*) *but ourſelves alſo which have the firſt-fruits of the ſpirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our bodies.* I ſhall not pretend here to give an

Account

Account of every particular word, but ſhall content myſelf with the general ſence, as haſtning to the end of the Chapter, only obſerving the Temper and good Qualities of the ſanctified Man, till he comes to the top of his Attainments. And here I find a 4th Priviledge or excellent Quality of this perſon that walketh not after the Fleſh but after the Spirit, which is this:

Though he bear the heavieſt Afflictions as light, and thinketh them not worthy to be compared with the Glory to come, yet he groans mightily within himſelf, not for the preſſure of the Afflictions, but for the preſence of that which he longs * after. He hath received the Firſt-fruits in earneſt, but longs after and groans for that of which he hath received the earneſt: *waiting for the adoption*, viz. *The redemption of our bodies.* This Scripture ſeems to be much of the ſame import with 2 *Cor.* 5. 1, 2, 3, 4. *For we that are in this tabernacle, do groan, being burthened, not for that we would be uncloathed*, they do not deſire to die, to be freed of the burthen of affliction, but *that they might be cloathed upon with their houſe from heaven, that mortality might be ſwallowed up of life.* So here they did groan, waiting for the Adoption, *viz.* The Redemption of our Body. *Corporis noſtri, id eſt, Corporum noſtrorum a corruptione, mortalitate, concupiſcentia, aliiſq; vitæ miſeriis quæ in reſurrectione demum nobis continget, adoptionem expectantes, id eſt, redemptionem vel liberationem. Appoſitio redemptionis filiationem declarat. Adoptio hic metonymice ſumitur vel pro patefactione adoptionis vel pro adoptionis fruitione. Adoptio ergo ſicut & redemptio hic intelligitur quoad effectum qui in reſurrectione perfectus erit, &c.* Vide Polum.

* *Gemimus propter futurum quod deeſt.*

By Adoption and Redemption, is here meant, the declaring our Adoption and Redemption, and the full enjoyment of both; and this all Saints (when themſelves) do groan after. For it is certainly an eſſential part of the new Creature, to have at times, if not frequently, a deſire to be diſſolved, that they may be with Chriſt; for ſeeing God hath made that their happineſs, and they have made it their own choice; when they act like themſelves, they muſt needs, with St. *Paul*, have a deſire to be diſſolved, and to be with Chriſt: and the only reaſon of a Saint's deſiring to live here, ſhould be, that he may glorifie God; for by Faith he hath made a diſcovery of a far better ſtate than that of this Life can be: and this he muſt needs deſire far more than to live here, or he is abſurd.

For we are ſaved by hope. All the ſalvation that we have here, (excepting the Firſt-fruits, ſpoken of before, called the Firſt-fruits of the Spirit) is a ſalvation of hope, which the prophane wretches of the World have gotten into an Oath, with which they bind that they would have you to believe; *As I hope to be ſaved*, ſay they: True Saints hope to be ſaved. And this is the chief ſalvation they are poſſeſſed of. Verſe 24.

For hope that is ſeen, is not hope: for what a man ſeeth, why doth he yet hope for? Verſe 24.

But if we hope for what we ſee not, then do we with patience wait for it. Though we groan as longing for our hope, yet we groan not as impatient of our burthen, but with patience wait. Verſe 25.

Likewiſe alſo the ſpirit helpeth our infirmities: for we know not what we ſhould pray for as we ought: but the ſpirit it ſelf maketh interceſſion for us with groanings, which cannot be uttered. Verſe 26.

And he that ſearcheth the heart, knoweth what is the mind of the ſpirit, becauſe he maketh interceſſion for the ſaints, according to the will of God. This I take to be a fifth Priviledge of the ſanctified perſon, that walks not after the Fleſh, but after the Spirit, That he hath the Spirit of God helping his infirmities, and teaching him to pray both for what he ought, and as he ought; for theſe are both ſpecified in the 26th Verſe, *For we know not what to pray for as we ought; but the ſpirit it ſelf maketh interceſſion for us*, στεναγμοῖς ἀλαλήτοις, with unexpreſſible groans, groans of that force, urgency and fervency which cannot be expreſſed, that is, what the force of them is. All true Saints have the Spirit of Grace and Supplication; they are enabled ſome way to pray for what they ought, and as they ought; and they have Groans that follow their Petitions, that have a meaning in them, that God only knows; no Man can conceive of the workings of their Hearts and Affections, ſo as God the ſearcher of the Heart underſtands them: For thither it is ultimately referred by the Apoſtle, *He that ſearcheth the hearts, knoweth what is the mind of the ſpirit*, φρόνημα τοῦ πνεύματος. We have ſpoken ſomewhat to that Phraſe in the 5th, 6th and 7th Verſes of this Verſe 27.

Chap-

Chapter, Whether it be the Mind of our Spirit in its groanings, which comes not forth into words, or rather, what is the Mind of his own Spirit, because it maketh Intercessions for the Saints according to the Will of God. The Mind and Meaning of the Spirit answers to the Will of God, and therefore is so acceptable to him. But whose shall be the Groanings? Will any one ascribe these to the Spirit, as groaning? I question the Divinity of such an Ascription. Therefore the Groanings are made in the Saints, and actually exerted or groaned by the Saints, only guided and effected by the Spirit it self dwelling in them: If so, then the Intercession that is made for us with these Groanings, is not only made for us in Heaven, but in us on Earth; therefore we are taught what to pray for, and how to pray by the Spirit, which makes these Intercessions for us within us, of which God, who searcheth the Hearts, judgeth according to what of the Spirit is in them. I cannot here descend to speak to the Controversie of Praying by Forms, or without Forms; I think we may pray in the Holy Ghost (as the Phrase is, *Ephes.* 6. 18.) with a Form; and I question not at all, but many good Ministers and private Christians pray in the Holy Ghost without a Form: And that is all I have to say at present, Only both ways you see that the sanctified person in this Chapter hath this fifth Priviledge to be assisted by the Holy Ghost; in offering his Prayers and Supplications to God, he doth not only groan within himself for the glory to come, for the hope which yet he doth not see, but the Spirit it self helpeth him in his Groanings, and to his groanings, συναντιλαμβάνεται; the Spirit helps with us and over against us at the other end of the burden under which we groan, because of our Infirmities, which else would cause that the burthen would be too heavy for us: *Onus attollit ex altera parte ne sub eo fatiscamus. Cum multa potuisset opera Spiritus Sancti proferre, quibus ab ipso juvamur, hoc solum exponit, eum adjuvare nos in orando*, Tol. Therefore it is not his praying for us in Heaven. *Spiritus Sanctus hic ut in præced. membro intelligitur*, E. Tol. Be. *Qui interpellare dicitur non quod apud Patrem aut filium (ut perverse dicebant Arriani) sit Mediator, sed quod efficaci sua in nobis operatione nos orare faciat & doceat*, Menochius ex Estio, Pole in loc. *Quia nos ad preces instigat*, Beza. *Quia preces ad Deum nobis dictat*, Grotius, Beza. *Postulat Spiritus non in se, sed in nobis & per nos tanquam per instrumenta rationalia & libera: quod autem per instrumentum fit, ipsi moventi causæ primæ tribuitur*, Tolet. And that fancy of *Grotius*, (as I presume to call it, begging pardon of that great Name) that in *Ecclesia Diaconus imaginem quod animæ gerit Spiritus Sancti*. In the Church the Deacon (in reading the Prayers) bears after a sort the resemblance of the Holy Ghost, strengthens this Interpretation, that as the Reader goes before the Assembly, in suggesting or rehearsing what they are to pray for, so the Holy Ghost is the great Guide and Leader of every Saint in his private and secret Prayer, at least (not to mention others) in shewing them what they are to pray for. There are many rare things in *Pole*'s Quotations, which are too long to be here inserted and translated: I shall add a few more, and then translate them, because this is an important Matter. They are called Groans which cannot be uttered, for several reasons: One, *Quia Spiritus ea desideria & vota nobis sæpe inspirat, quæ nec ante cogitata, nec obvia fuerunt, nec scitur unde veniant & quo tendant*, Tolet. *Ver.* 27. He that searcheth the hearts, knoweth the mind of the spirit. *Gemitus illi sunt nobis non Deo inenarrabiles, scit Deus quo cor ipsum fertur a Spiritu S. motum quid Spiritus intendit & per nos postulat*, Tolet. Because it maketh intercession for us according to the Will of God. *Interpellat, intercedit, postulat, orat, nempe per ipsos sanctos, qui ipsius instrumenta sunt, quorum Corda movet, excitat & regit. Novit quid studeat spiritus, nempe sanctorum preces dirigere secundum Deum, suggerendo eis illa precari quæ Deo serviant*, Grotius. Ex Polo ibidem. The English of some of those Latin Quotations above is this: Whereas he might have mentioned many Works of the Spirit, by which we are helped of it, he only insists upon this, That he helped us in Praying. It is the Holy Spirit himself who is here to be understood, who is said to make intercession; not that he is a Mediator with the Father or the Son, (as the *Arrians* falsly said) but that by his effectual operation in us he makes and teaches us to pray, *Menochius* out of *Estius*. Because he urges to pray, *Beza*. Because he dictates to us Prayers which we are to offer to God, *Grotius* and *Beza*. The Spirit makes Intercessions not in himself, but in us and by us as rational and free Instruments. Now that which is done by an Instrument, is attributed

buted to the first moving Cause, *Tilt.* They are called Groanings, which cannot be uttered for several Reasons: One, Because the Spirit doth often Inspire into us those Desires and Petitions which neither were thought on before, nor were any way obvious, or at hand for us to think upon; neither do we know whence they come, and whither they tend, *Tolet.* But for this last Passage, I must needs say, I know not with what Authority or Allowance we can utter such Passages in Prayer, as we know not whither they tend, unless we should act purely as inspired, and know that we are inspired. I am much taken with that Heathen Sentence, *Nullum numen abest si sit prudentia*; I know not that we may act in any thing towards Man, much less in our Addresses to God, beyond what we understand. Once more those Groanings are unutterable to us, not to God; God knoweth whither the heart is carried, being moved by the Holy Ghost, what the Spirit intends or means and asks by us, *Tolet.* The Spirit intercedes, asks, prays, *viz.* by the Saints who are his Instruments, whose hearts he moves, excites, and governs: God knows what the Spirit means, *viz.* to direct the Prayers of the Saints according to God, by suggesting to them those things to be prayed for, which may serve for the glory of God, *Grotius* in *Pole's Synopsis.*

I have insisted the larger upon this Text and Matter, because I find a strange Interpretation of the words in a Learned and Reverend Authour; wherein, he carries all this Assistance in Prayer, to the "Spirit of Christ's interceding and praying for us, at the Right "Hand of his Father, where he always makes Intercession for us: So that when we Pray, "but know not ourselves what is best, nor consequently what we ought to pray for, particularly, Health, Wealth, or Honour; then Christ joyns his helping Hand to ours, joyns "his All-wise and Divine Prayers (for that which he knows we most want) to our Prayers, "and so helps to relieve us in all our Distresses. *And he that searcheth the hearts*, &c. "Paraphrase, and then God that knoweth our wants, exactly understands also the desire and "intention of the Spirit of Christ.— This Interpretation you see is contrary to the current of Expositors both Popish and Protestant, *Grotius* and *Beza*, and turns these two Verses which carry so much matter of Support and Consolation in them, only upon the Intercession of Christ in Heaven, which indeed is a most Comfortable Article of our Faith: but why should we be robb'd and despoiled of the Comfort of the Advocate on Earth, which our Lord hath sent us to supply his absence from us, by making Intercession within us, as he doth without us most effectually at his Father's Right Hand? I meet with one that says upon this Paraphrase these words: "Those that say that by *the Spirit that helpeth our infirmities* "Ver. 26. is meant Christ by his Spirit praying for us in Heaven, can neither make it agree "with the Context, nor prove that the Spirit groaneth in Heaven,] or is called our Inter- "cessor there, but within us. And so I pass to the 28 Verse.

And we know that all things work together for good, to them that love God, to them who are called according to his purpose. Verse 28.

After the Apostle had reckoned up, and insisted upon these five several Priviledges, which the sanctified Person is invested with, he seems to come in a general way to conclude, that not only all these things mentioned, but all other things whatsoever do work together for good, to them that love God. The whole Creation groans for their Deliverance, they Groan within themselves for their glorious State, and the Spirit helps them in their Groanings, and to further Groanings in Prayer beyond all Words and Expressions, even to meanings which God knows, and God alone; and they shall all be answered in full Returns, not a Sigh or a Groan lost, sent out from them that love God, from them that are effectually called according to his purpose. For I question not but all things are done according to purpose, which lies hid (as I may humbly say) in the breast of God. According to the purpose of Eternal Ages, as the Phrase is, Eph. 3. 11. *Which he* made or *purposed in Christ Jesus our Lord.* Then it follows, as it were, occasionally from this Expression, *called, according to his purpose*, Ver. 29.

For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first-born amongst many brethren. Verse 29.

Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. Verse 30. The Purpose of God is so strongly made

that it goes thorough and thorough with the whole train of Successive glorious Effects; and this demonstrates a Wonderful Co-operation for good to those that love God, to those that are called according to his Purpose. Onely I must here honestly offer my Apprehensions in this most profound Matter, for I would deal honestly with all the World, and especially with the Church of God: And my chief Observation upon this Golden Chain, (as it is well called) is this: That the first Link of the Chain which is fastened to the Mercy-seat (and all the World can never loose it thence) is fore-knowledge, *whom he did fore-know*, which I humbly conceive is meant of God's fore-sight, * what Men would do, placed under such and such circumstances, and thereupon did predestinate, call, justifie and glorifie in his eternal and irrefragable Purpose.

* *Quos præscivit nempe tales per ductum Gratiæ suæ & consensum liberæ Voluntatis futuros bene victuros vel Gratiæ oblatæ assensuros vel credituros, & in fide perseveraturos.* Sic exponunt Chrysost. Theodoret. & Hieronymus, &c. Pole in loc. *The English is this:* Whom he did fore-know, *viz.* that they would be such, through the conduct of Grace and the consent of their own Free-will, as would live well, assent to Grace offered, would believe and persevere in Faith.

And so I dismiss the great Subject of these two Verses, only I shall remark upon the 29th Verse: *Whom he did fore-know, he also did predestinate to be conformed to the image of his Son, that he might be the first-born amongst many brethren.* That though Men have a true liberty of will in their choice of, and adhering unto Christ, yet God did not leave the whole issue and success of things to the liberty of Men; but fore-seeing what Men would do, purposed and decreed to do more for them infinitely than they could themselves do in carrying on the work of Grace in them; so that Christ should not be an Head without a Body, and a First-born without Brethren, but the First-born amongst many Brethren: And this fore-knowledge of God, what Men would do in believing and returning to God, is as easie for us to conceive of, as it is how God should foresee that *Adam* would certainly fall, when it was in his power to have stood; and yet this certain fore-knowledge of God must be allowed in a matter perfectly free, (for ought that we know) or else the purpose of sending Christ as a Saviour, which was the πρόθεσις αἰώνων, could never have been made by the All-wise *Jehovah*.

Verse 31. *What shall we say then, if God be for us, who can be against us?* As much as to say, The whole matter of our salvation is a certain well-laid inexpugnable thing, if we are but once brought over to God; if we are once well convinced of sin by the Law, and see our need of Christ; if Christ become precious to us, and our only deliverer; if we are by him freed from the Curse and Condemnation of the Law, and have the Law of the Spirit of Life in Christ Jesus, setting us free from the Law of Sin and Death; if we have the impossible thing of the Law, τὸ ἀδύνατον τοῦ νόμου, wrought in us; that is, if we are enabled to walk after the Spirit, and no longer after the Flesh; if we have been taught to mortifie the Deeds of the Body, and so come to be led by the Spirit, to call God Father by a Spirit of Adoption; are content to suffer with Christ; to long for his presence, and groan after it, we need not question but all things shall work together for our good; we shall find ourselves effectually called, and therefore elected, *Make your calling and election sure*, 2 Pet. 1. 10. We have no other way to know our Election, but by our Calling, and then, and not till then, can we take comfort in the Doctrine of Election, namely, when we may have ground to hope that the golden Chain hath fastened upon us; and if so, what can harm us, *if God be for us, who can be against us?* unless they can be too hard for God. Now from hence the Apostle runs on with a clear and triumphant Argumentation, Verse 32.

Verse 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* This is the clearest Argument in the World, we have no reason to doubt of the good will of God for our final salvation, and therefore present happiness; for he that gives us the greatest gift he could give, will never deny us the small matters of the World, if they be good for us. This Argument is like that of our Saviour's, He that gave us Life will give us Food, he that gave us Body will give us Rayment, *a majori ad minus.*

Who

Who ſhall lay any thing to the charge of God's elect? It is God that juſtifies. And if we be intereſted in election by effectual calling, who ſhall lay any thing to our charge in judgment, when he that is to be our judge, and whoſe approbation alone juſtifies, will juſtifie us? Verſe 33.

Who is he that condemneth? It is Chriſt that died, and ſo took off our condemnation, by ſuffering the penalty of our ſin, and he that died is not dead, *yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* The Spirit in us and for us here on Earth, and Chriſt for us in Heaven, What abundant Conſolation is here? He that died for us on Earth, to free us from Death and Hell, is aſcended to Heaven, and there maketh interceſſion for us. Could ever things be made more ſure and firm, for the ſtrong conſolation of thoſe that love God? Verſe 34.

Who ſhall ſeparate us from the love of Chriſt? Who ſhall make Chriſt ceaſe to love us, that hath done and ſtill is doing all this for us? *Shall tribulation or diſtreſs*, &c. No, Chriſt will rather love us the better for all theſe. Or who ſhall make us ceaſe to love Chriſt? *Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword?* Yes, a wicked Will may; an evil Heart of Unbelief may make us to depart from the living God, for theſe things, *Heb.* 3. 12. But there is no reaſon why they ſhould; Truſt in God, and they ſhall not; thou may'ſt walk upon the Waves, as upon a ſmooth Pavement of firm Ground, if thou give not way to thy Diffidence; if thou do, every puff of Wind ſhall lay thee upon thy Back, and thou ſhalt ſink to the bottom, unleſs thou cry out, *Lord, help me, or I periſh*: A Sigh, a Groan, ſhall be heard. Though any one of all theſe things may look dreadfully upon thee, Famine, Nakedneſs, Sword: For theſe things, few follow Chriſt. We muſt look for one or all ſometime or other, and be prepared in our Mind for them, or we cannot be Chriſt's Diſciples. Verſe 35.

As it is written, for thy ſake are we killed all the day long, we are accounted as ſheep for the ſlaughter. This is the fair account a Saint ſhould take of his ſtate and circumſtances as a Chriſtian, and by the grace of God not ſhrink at the appearance. But what follows upon the views of Faith, (in the face of all theſe appearances, ghaſtly enough to the fleſh)? Verſe 36.

Nay in all theſe things we are more than conquerors, through him that loved us. We are ſo far from being appalled and conquered by the appearance of theſe things, that we do more than conquer them, and keep them from terrifying of us, for we can rejoyce and glory in them, *Rom.* 5. 3. But then it is through him that hath loved us. Verſe 37.

For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, Verſe 38.

Nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. Theſe two Verſes are only a moſt admirable enumeration of all kinds of things, that can have any efficacy upon us, towards breaking the relation of a Saint to God and his intereſt in his favour, which is foreign to my deſign of brevity to inſiſt upon, there being no matter of difficulty or obſcurity in them. Verſe 39.

And ſo here I make an end of my Explication of theſe three Chapters, and after I have made ſome uſeful Reflections upon what I have ſaid, I ſhall take my leave of the Reader.

Uſe I. *Of Information.*

The firſt Uſe that I ſhall make of this foregoing Explication of theſe three Chapters is this, That here we may ſee the Excellency of the Chriſtian Religion, what an holy and comfortable Inſtitution it is; it is no way ſatisfied with any Profeſſor of it, till it brings him to ſincere and univerſal Piety; he muſt walk after the Spirit, and be led by the Spirit, or he is no ſincere Profeſſor of the Chriſtian Religion; he either doth not underſtand the Chriſtian Religion, or is very falſe and hypocritical, that doth not, by the Spirit dwelling in him, make it his buſineſs to mortifie all the deeds of the Body, *Rom.* 8. 13. nor is he in the way to Life. And then for the Comforts of Religion, though I doubt not but many well inclined and (I hope) truly religious People, have their doubts and fears of their good Eſtate to God-ward, yet I think, that ordinarily the ſadneſs of truly religious People, proceeds chiefly from their own neglect of their watch, and for that they are ſo little acquainted with themſelves and their ſtate; for a truly godly Man hath abundant matter of

Joy

Joy lying fairly before him, to take comfort and rejoyce in, and therefore it is made a great Duty by the Apoſtle to rejoyce in the Lord always, *Phil.* 4. 4. And Chriſtians live far below themſelves, when they live a drooping and a ſad life; indeed no other perſon in the World hath any true cauſe of joy, which yet every Saint hath; and in this Chapter is expreſſed the greateſt Aſſurance and richeſt Joy that you can find in all the Writings in the World; it far exceeds the Stoick's Apathy, and the Epicure's Tranquillity, and ariſeth to a Joy unſpeakable and glorious, 1 *Pet.* 1. 8. and that upon a good ground and bottom; no leſs than that of being utterly divorced from all evil, and united in affection and practice to all that is good; upon the firm promiſe of acceptance with God at preſent, through the Death and Interceſſions of his only begotten Son, and of Aſſiſtance from Heaven to do the whole Will of God acceptably, and of Eternal Life after Death: And this ground of Comfort and Eſtabliſhment every good Man and Woman hath, though they do, not as they might and ought, make the diſcovery of it to themſelves.

Uſe II. *Exhortation.* My ſecond Uſe of the foregoing Diſcourſe, ſhall be by way of humble Addreſs to the Preachers and Miniſters of the Word, That in their Sermons and particular Dealings or Treating with Perſons whoſe Conſciences are ſomewhat awakened to a ſence of Sin and Guilt, and to take ſome care of their Souls, they be very wary how they ſend Men to the Law, by bidding and charging them only to reform their Lives, and amend their Ways, and leave their wicked Courſes. 'Tis very true, it is their duty ſo to do; but you ſee in the ſeventh of the *Romans* throughout, what an ill effect this Advice or this Undertaking alone, without Chriſt, had upon the ſinner; it only killed him ſo much the more, and ſet all his Luſts a raging, and in an uproar, *Fain he would do good, but evil was preſent with him*: And wicked ſin, deceitful ſin, wrought death in him, by that which was holy, juſt and good, which made ſin appear to be malignant to an Hyperbole. And while he was making his greateſt Struggle and War againſt Sin, only by vertue of the Law's prohibition of Sin, the Law of the Members made a more brisk reſiſtance, and conquered him and brought him into captivity to the Law of Sin. The Holineſs and Threatnings of the Law, may be of excellent uſe to terrifie them, but the Holineſs of the Law alone will never teach them and perſwade them to be holy. I humbly adviſe all the faithful Miniſters of Chriſt, that deſign the ſalvation of Souls, that they do not only charge Men that come to them for advice, to leave their wickedneſs, and to be good and religious; though this be good and neceſſary advice; much leſs, as the fooliſh Papiſts do, to impoſe ſuch and ſuch Penances, which is the high way to provoke their Luſts, as ſoon as ever their Penances are over: but that they take all the care they can, when they ſee them in earneſt in Religion, to inſtruct them in the Doctrine of the Goſpel; That though they are great ſinners, and have ſo and ſo tranſgreſſed the Commands of God, (and a very particular Confeſſion of Sin enjoyned them, if not to their Spiritual Guide, (as was done to *John the Baptiſt*) yet at leaſt to their God, is very uſeful, and I think neceſſary; as ſearching the Wound is in order to a Cure; and eſpecially a ſenſe of the ſinfulneſs of their corrupt Nature, and there may be many particular Directions neceſſary for many particular Caſes) yet, I ſay, they are to be inſtructed, That though they have ſo and ſo tranſgreſſed the Commands of God, yet they muſt not think they can make amends to God for what they have done amiſs, or come to do the Will of God in their own ſtrength, or ever come up to a full perfect unerring Obedience in this Life: But that they muſt ſeriouſly conſider the Redemption that Chriſt hath wrought for them, by the ſacrifice of himſelf, and that their only courſe is to believe the ſatisfaction of Chriſt for ſinners; and ſo to give up themſelves to Chriſt, to be his ſervants; and pray to Chriſt, and to God in Chriſt, for his Spirit, to enable them to leave off all Sin, and exerciſe themſelves unto Godlineſs in all the parts and inſtances thereof: And that whileſt they do faithfully endeavour to leave every Sin, and to get every good habit and diſpoſition of Honeſty, Sobriety, Purity, Juſtice, Charity and Godlineſs in the Strength of God, they are accepted of God, through the Death and Interceſſions of Chriſt. This Spirit of Faith and Love, which are in Chriſt Jeſus, *Epheſ.* 6. 23. 2 *Tim.* 1. 13. can only ſet them free from the Law of Sin and Death.

It

It is worthy of an excellent Pen, to expreſs theſe things more at large; but, I hope, I have in ſome ſatisfactory manner, ſignified the Neceſſity of this Courſe to be taken with Men, ſince the Apoſtle makes ſo much of it in his ſeventh Chapter to the *Romans*, what ill effect the Law hath upon convicted ſinners, when they ſeek a Remedy from it only under their Convictions.

And that the Diſcourſe of the Apoſtle, *Rom.* 7. *When the law came*, &c. is plainly meant of the Moral Law, which is perpetual and everlaſting, binding the Conſcience of every Man and Woman in the World, and not only the Ceremonial Law (which (I acknowledge) the Jews much boaſted in, and ſought Juſtification by the obſervation of) were very eaſie to be demonſtrated. So far I had written, as the end of this Uſe, when a worthy Friend of mine, to whom I communicated my Papers for his cenſure of them, adviſed me to evidence this Aſſertion, That the Diſcourſe of the Apoſtle, in *Rom.* 7. *When the law came*, &c. is plainly meant of the Moral Law, which I am loth here to fall upon the proof of, becauſe I would not willingly interrupt my proceeding to the Uſes which I am yet to make of the foregoing Diſcourſe, and therefore ſhall caſt it into an Appendix at the Concluſion.

Uſe III. *By way of Conviction.*

In the third place, I addreſs my ſelf to the Deiſts of the Age we live in. We have indeed a great many Atheiſts, and more perhaps than ever were in any Age, the Lord be merciful to us: But there are a ſort of better natured and more civil Perſons, that abhor Atheiſm, as contrary to the Light of Nature, and the Intereſt of all Government and Civil Society itſelf. For that there can be no truſt in any Man, where there is no obligation upon Conſcience, but every Man is left to act as he judgeth it convenient to his preſent intereſt; I ſay, there is a ſort of Men, that acknowledge a God and Providence, and the reality of Moral Good and Evil, Juſt and Unjuſt; but they ſuſpend their Belief of the Goſpel, and they are apt to applaud themſelves and think themſelves in a very good condition, if they live honeſtly and vertuouſly, and depend upon God's Providence for protection in the way of Vertue; and conclude it ſhall all go well with them hereafter. But how far are theſe removed from the ſtrict obſervation of the workings of their own Hearts, which we find in this 7th and 8th Chapters to the *Romans?* They ought not only to acknowledge the Law of Nature, which no queſtion they find (ſome of them at leaſt) written in their Hearts, according to what the Apoſtle *Paul* writes in *Rom.* 2. 14, 15. But they ought to find how hard it is to keep the Law; how this Law convinceth them of Sin; and then, when they think to amend their ways, and to do good, how they are plunged by it into more Sin; and the more ſtrict they are upon themſelves, and the more rigidly they deal with themſelves towards mortification of any Extravagancy, the more they ſhall find their Luſts enraged, or perhaps fall into another extreme Vice. For I queſtion not but it might be demonſtrated by an able Pen, That all ſeeking to mortifie Luſts by the Law, only commanding and condemning, will in the end make the better ſide the worſe; and though Men may be as it were alive without the Law, and enjoy themſelves very pleaſantly, yet when they come ſtrictly to call themſelves to account for their Actions, Intentions, Rules, Conduct and Management of themſelves, as under the Law of God, and ſeek in earneſt to reform themſelves by the Law, they ſhall raiſe ſuch a Confuſion, Combuſtion, and Fermentation, as ſhall make them almoſt diſtracted and deſperate. The Law is the moſt rigid School-maſter that ever the World had; it laſheth Men with Scorpions; it kills them with a thouſand Deaths; it makes them weary of their Lives: No wonder then at the Exclamation, *Rom.* 7. 24. *O wretched man that I am, who ſhall deliver me from this body of death!* And after this cloſe Preſs they have been in, which will make them ſweat even drops of Blood, they ſhall never attain to any true reſt, till they come to ſay, *I thank God, through Jeſus Chriſt my Lord.* I pity much theſe ingenious, civil and half-vertuous Gentlemen, that think they have made great Attainments in Religion, by coming to acknowledge, That there is a God, and, Athenian-like, are ſtill inquiring after ſome innocent new Diſcoveries in Nature or the Politicks, *&c.* But they little think of their tumbling into Hell, for want of going further on in Religion. For if Chriſt came from Heaven to ſatisfie the Law, and to make a new and living Way to God in his own Blood, he will not ſuffer himſelf to be

ſo neglected by the Gentile ſecure Deiſt, as not to be ſo much as inquired after, how and which way he is to be a Saviour; that they muſt ſee they have offended the Law, and are condemned by the Law, and have no Refuge but in him, who anſwered the Law, and that they muſt change their old Huſband and Maſter, and get their Mind quiet and at reſt only by believing in him, loving him, going to him for ſtrength to fulfil the Law, that the Righteouſneſs of the Law may be fulfilled in them, walking not after the Fleſh, but after the Spirit. Theſe aiery unconcerned ſpeculative Gentlemen have a great work to do, which they are not aware of; for I dare boldly advance this Propoſition, (though amongſt Divines it is no bold Aſſertion, but amongſt Gentlemen it may be thought ſo.) That whoſoever under the clear preaching of the Goſpel, as now it is in our Land, doth not eſteem Jeſus Chriſt more precious than his Life, and all his Worldly Intereſts, yea, of greater benefit to him by his Death and Interceſſion, than all his Moral Excellencies, ſhall be condemned at laſt to Hell, for ſlighting the Gift of God, in giving his Son to be the only Saviour. Such perſons may be excellent Commonwealths Men, good Subjects to any Soveraign; good, that is, in ſome ſence good Friends and Neighbours, but they will be never admitted for Saints into the Kingdom of Heaven, and therefore let them look to themſelves in time: *As for theſe mine enemies, that would not that I ſhould reign over them, bring them hither, and ſlay them before me*; ſaith our Saviour in the Parable, meaning it of himſelf, *Luke* 19. 27.

Uſe IV. By way of Addreſs to the Philoſophers of the Age, which are not a few, and withal as penetrating, profound and comprehenſive as perhaps any Age in the World ever ſaw, the learned Ages of *Athens*, *Chaldea* and *Egypt* not excepted: You take great delight in the ſearch of Wiſdom, and indeed it is worthy of Men ſo to do, far more worthy than to heap up Riches, or to enlarge Empire and Dominion, though by fair means; yet I am much of *Socrates*'s mind, of whom I have ſeveral times read, that he was chiefly for Moral Philoſophy, how a Man ſhould guide his Actions and his Thoughts. Now in my mind this diſcourſe of the Apoſtle concerning the advance of true Holineſs, which I verily believe the honeſt Philoſophers aimed at, under the name of Virtue, is as acute and profound, as practical and experimental, as any Diſcourſe that ever was framed by Man, and it hath this advantage of all other Philoſophical Diſcourſes, That though (as I humbly conceive) it was managed really with the Apoſtle's Reaſon and with his humane Underſtanding; yet was his Pen guided all along by the holy Spirit; and the three conjoyned Chapters of 6, 7, and 8, to the *Romans* is a Compleat Syſtem of Moral Philoſophy.

By *Moral*, all the Learned (as I take it) underſtand that which concerns Manners, and is of perpetual and everlaſting Obligation. As the Moral Law is oppoſed to the Ceremonial and Judicial, as being but poſitive and temporary, and whereas I call it Philoſophy, we know that the firſt Word or Name for that which we now call Philoſophy, was σοφία, Wiſdom, φάσκοντες ἐν σοφοὶ ἐμωράνθησαν. Now this is truly σοφία Θεοῦ ἐν μυστηρίῳ, 1 *Cor.* 2. 6, 7. the Wiſdom of God in a Miſtery, even the hidden Wiſdom, We ſpeak Wiſdom, ſaith the Apoſtle, amongſt thoſe that are perfect; that is, Men of any ſtrength and growth in Religion. And I humbly conceive this was the meaning of the Apoſtle, We ſpeak that which hath a good conſonancy and harmony and agreement in itſelf, with all the true reaſon of a Man. And indeed, though I have been formerly, when I was a Child in Years, and a very Novice in Knowledge, (though now I do not pretend to any great ſtrength, yet perhaps, through the Grace of God I may know a little) but though, when I was a meer beginner, I was affrightned by many from uſing Reaſon in Religion; yet for more than Thirty Years I have made bold in my ſmall reading and Speculation to uſe my Reaſon, which I do heartily acknowledge to be very ſmall: And though I am not of the Socinian Principle, (as it is generally ſaid of them, that 'tis theirs) that we are not to believe any thing that our Reaſon cannot comprehend; yet I am not for believing any thing, but what we have reaſon to believe: But then I think it reaſon enough to believe any thing to be true, if I have reaſon to believe, that it is revealed by God. And I think it is the greateſt honour we can do to God, to uſe our utmoſt reaſon in underſtanding what he hath revealed, and, as far as we may, to endeavour to perceive the διότι, or reaſon of things revealed, but to acquieſce in the ὅτι, or, that it is ſo, if we can ſee no further, and to bleſs God for it, and to practiſe univerſally according to our Information.

Now

Now as I conceive, in this Subject which I have treated of, and offer to your Conſideration, as Philoſophers, you have the whole of Moral Philoſophy, or rather Theoſophy, ſet forth in the moſt comprehenſive Generals; you have the End which we ought to aim at, compleat Happineſs hereafter, and a wonderful Foretaſt of it in this Life. The means of attaining it is vertuous or holy practice; now the means again of attaining to this ability of vertuous Practice, the Stoicks ſay, is the cutting off, or mortifying the paſſions or affections, which ſome have truly ſaid is the cutting off the legs or wings which we ſhould go or fly upon, and turning a Man into a Stock; the Peripateticks ſay, with more reaſon, the moderating of the paſſions is the better way. But alas! all the Queſtion lyes here: How ſhall we come to moderate the paſſions? The Apoſtle tells you, with a great deal of truth, That if you go to the Law, which is the Rule of Duty to all the World, and try to get any affection mortified (ſaith the Stoick), regulated (ſaith the Peripatetick), it will enrage all your evil inclinations, and make them more rampant and mad than ever they were before. You might remain alive, and be pretty quiet, and have a good Opinion of yourſelf, and obtain a good eſteem with others, if you would not come too near the unalterable Rule of Holineſs and true Virtue; but if once you come ſtrictly near that, and compare yourſelf with it, and obſerve your aberrations from it, and then try to reform by it that you may anſwer the Pattern of it, you ſhall only ſtill find that it will convince you and condemn you, and at laſt make you weary, and make you mad, and fill you with deſpair. You may chance find the Cittadel of Conſcience, and the mind hold out for the Law and for God, that is, in its bare Vote, but the City and Country round, the Affections and Body, every limb and every faculty ſhall revolt and deſert, and do what they pleaſe, and yield no obedience; you ſhall find at length no more conformity to the Rule, than the raging which *Medea* had by her *Video meliora probog; deteriora ſequor*; She flies from one Country to another with her Familiars and Enchantments, and exerciſeth ſuch mad paſſions, as, I confeſs, I cannot bear the Deſcription of in reading them, without a great diſcompoſure of thoughts: And where is then the Stoick or Peripatetick with their two diſtinct wayes?

But now when we come to Chriſt who hath ſatisfied the Law, and leave our old Schoolmaſter, our old Huſband, as being dead in all its Condemnation by the Body of Chriſt crucified, and do not ſo much as pretend to exact Obedience to the Law, but yet honeſtly endeavour to give all due Conformity to its Precepts, yet without the fear of being caſt into Hell for every Failure, ſerve Chriſt and God in him, as an honeſt Son ſerveth his Father, or an honeſt Servant his Maſter, allowing ourſelves no idle haunts, no extravagant out lets of any kind, enjoy the good things of this Life as other Men do, but in moderation; do the work of our Callings, Trades, Occupations, Studies, but without carking cares, as being aſſured that if we be diligent, God will provide, and will let us want for nothing: Here all is quiet, we have, or may and ought to have a ſweet Calm, nothing diſturbs us. If we walk according to this Rule, To do all to the Glory of God, and in dependance upon him, giving Thanks for ſo great a Saviour, peace ſhall be upon us, as upon the whole *Iſrael* of God. If we are guilty of Negligence, we muſt preſently go to God by Prayer, confeſs our ſins, charge ourſelves honeſtly, ſeverely, bitterly, according to the neglect; but we muſt not deſpond, but endeavour to double our Diligence and Watchfulneſs. In this way God hath the true Glory of an hearty Obedience; the Law of God is no whit diſhonoured, for we bid not the leaſt defiance, deny no Duty of Conformity to it, but we are free from the danger of its Condemnation, being ſecured by a Surety and Advocate. Thus the Righteouſneſs of the Law is fulfilled in us, who walk not after the Fleſh, but after the Spirit. And whilſt we remain faithful to our God in this way of ſincere conſtant uniform Obedience, we have free Acceſs to God as a Father. If we preſume to Sin wickedly againſt our God, we muſt expect to be dealt with as Deſerters and Apoſtates, and though even ſome of thoſe may poſſibly be renewed again unto, and by repentance, yet it is an evil and bitter ſtate indeed, and God alone knows when they ſhall recover their boldneſs and liberty of Acceſs to God by a Spirit of Adoption. And in this plain Account I hope is contained the true Moral Philoſophy, or rather Theoſophy, which we need all to learn and practiſe by.

And

And here I hope I may, with very good pretence, make an humble Addreſs to the Reverend Heads of Colleges and learned Tutors in the Univerſities, which I would do with the moſt ſubmiſs Deference, to intreat them, That in preparing Inſtructers of the People for the next Generation, they would teach them the Truth, as it is in Jeſus; and I would beſpeak them in the words of the Apoſtle *Paul*, *Epheſ.* 4. 20, 21. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν· Εἴγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ. Where the Apoſtle is ſpeaking of the evil ſtate and converſation of the Gentiles. *But ye have not ſo learned Chriſt:* By *learning Chriſt*, I doubt not, is meant their learning the Doctrine of and concerning Chriſt, as Scholars and Students learn Authors and ſtudy Philoſophers. Ver. 21. *If ſo be that ye have heard him.* The *Epheſians* never heard Chriſt in perſon, but they heard him preached: *And been taught by him*, or in him. How could they be taught by Chriſt? Only by his Word and by his Spirit. And what were they taught by him? The Anſwer follows, *As the truth is in Jeſus.* This is the greateſt thing that you Scholars are to learn, and you are to teach: I ſay not, that it is the only thing; But this is the true Philoſophy, without which all that they can learn is perfect folly, *Rom.* 1. 22. ſpeaking profeſſedly of the Philoſophers. I do not pretend to teach you, but only humbly to mind you of that which you cannot but know. I humbly beg you, for God's ſake, for the Honour of our Lord Jeſus, and for the Intereſt of ſo many Souls, as all Yourſelves and preſent Pupils may be concerned with and for, in Preaching and in the Preſs, that you make a moſt accurate diſtinction betwixt Law and Goſpel, that *Moſes* may not ſit in our Saviour's Seat. You ſee how the Law-Preachers among the *Galatians* blended the Law and Goſpel together, and thereby transferred their Auditors from him that had called them unto the Grace of Chriſt, or in the Grace of Chriſt to another Goſpel, *Gal.* 1. 6. Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον. Ver. 7. Ὃ οὐκ ἔστιν ἄλλο. Which is not another ἕτερον, but not ἄλλο, *diverſum non aliud.* There was but one Goſpel, and could be but one; yet this might be ſo diverſified by legal mixtures, as to be called another Goſpel: And I ſhall give no further proof of this at preſent, than the foregoing Diſcourſe, which I have thought neceſſary, or at leaſt convenient to make; in which, I hope, I have made it appear, That the ſeventh Chapter of the Epiſtle to the *Romans*, is not to be underſtood of St. *Paul*, as in his regenerate Eſtate, but as under legal Convictions; or rather, of a third perſon, perſonated in the firſt, which is ſo far from being rightly underſtood, that perhaps the greater half of Divines underſtand it of St. *Paul* himſelf: So ſubtile an evil is that of Legality, or ſeeking to be juſtified by the Law, that it cannot eaſily be underſtood in the cleareſt Goſpel-light: But, *Qui bene diſtinguit bene docet*; and if any Monopoly be fit to be claimed by an Academy, I humbly conceive it is that of Diſtinctions. Your Students are taught learned and polite Ethicks: but if they be not taught how to avoid the Condemning Power of the Law by the Grace of the Goſpel, the Law will condemn them. If they be not well warned of the enraging irritating force of the Law (occaſionally) upon all their Luſts, when they ſeek to be reformed by it alone, that which was ordained unto Life will be found Death unto them; and Sin taking occaſion from the Commandment, will work in them all manner of Concupiſcence and Sin, that it may appear Sin, working Death in them by that which is good, will by the Commandment become out of meaſure ſinful, *Rom.* 7. 10. 8. 13.

Uſe VI. Here I have a very fair and juſt occaſion to ſpeak to thoſe that I doubt will have little mind to hear or read what they ſhould, but if any ſuch chance to read this Paper, let them conſider it. If thoſe that endeavour in ſome ſeriouſneſs and earneſt to reform themſelves by the Law, yet, for want of underſtanding the Grace of Chriſt, cannot attain unto true Holineſs and Peace; What Peace, what Comfort, belongs to thoſe that heed not either the Precepts of the Law, or the Promiſes of the Goſpel? What though they call themſelves Churchmen and Sons of the Church? What if they be of ſeparate Aſſemblies, if they walk not after the Spirit, but after the Fleſh, they are the Devil's Slaves, and Firebrands of Hell: *There is no peace, ſaith my God, to the wicked*, Iſai. 48. 22. *Without holineſs no man ſhall ſee the Lord:* Holineſs is the true end of all Religion; we muſt attain unto Holineſs, or

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we can never please God, in any Religion that we profess: *Cease to do evil, learn to do well, put away the evil of your doings. Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.* Esai. 1. 16, 17, 18. There is no communion with God, no Fellowship or Converse with or Approach unto God (for all these I take to be understood by Reasoning together,) without washing and cleansing ourselves. Before this in the 11, 12, 13, 14, 15 Verses, God renounceth all Acceptance of any thing they did in Religion: *To what purpose is the multitude of your sacrifices unto me?* &c. saith the Lord. Men may use some kind of honest Endeavours after Holiness, and fail of attaining what they seek after. Thus the Apostle witnesses of the *Jews*, Rom. 9. 31. *But Israel which followed after the Law of righteousness, hath not attained to the law of righteousness.* Verse 32. *Wherefore? because they sought it not by faith, but as it were by the works of the law.* Now for these the Apostle had a great deal of Pitty and Commiseration, as you may see Rom. 9. 1, 2, 3. *I say the truth in Christ, I lye not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart, For I could wish that myself were accursed from Christ, for my brethren my kinsmen, according to the flesh, who are Israelites,* &c. And so Rom. 10. 1, 2, 3. *Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to the knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God.* Now I have made these two last Quotations, to prove, That Men may in some sort and way have a great Zeal and Endeavour to please God, and to be the Favorites of Heaven, and yet lose their labour. What shall become then of those that take no pains in Religion at all? and indeed, do not truly endeavour to become universally Holy? but please themselves with some poor low ends in their Profession, short of this only worthy design. I shall conclude this Application with those words of the Apostle, in *Rom.* 6. 21, 22. *What fruit had ye then in those things, whereof ye are now ashamed?* What real Profit, or what real Comfort had ye in those sinful Pleasures and wicked Courses wherein once (in the State of Unregeneracy) ye indulged yourselves? Wicked Men of the World take a great deal of pains to get Profits, and Pleasures, and Honours, and what doth it afford them? What comfort have they of it at the very time, upon a sober Review and Consideration? The Answer is, None at all; and besides, now ye are ashamed of what ye then did; then it was no matter of Comfort, and now 'tis a matter of Shame. But what follows, Ver. 22. *But now being made free from sin.*— (Who is free from sin? Answer, Every Saint of God is free from Sin in the Apostle's sence, not in the sence of a quarrelsome Scholastick.) *and become servants to God, you have your fruit unto holiness,*— That is a present rich Fruit indeed, that by turning to God, and exercising ourselves unto Righteousness, we attain unto an Holy Frame, and Temper, and Readiness to every good Work.— *And the end everlasting Life.* The Law teacheth Holiness, and the Gospel effects it; and though some may lose their labour, that are at some pains in Religion, for want of diligent Enquiry after the right way, as the *Jews* did, and all that seek to be justified and sanctified by the Law will do, yet they that are at no pains at all in Religion, are sure to tumble into Hell: *Strive to enter in at the strait gate,* saith our Saviour, *for many, I say unto you, shall seek to enter in, but shall not be able.* Luke 13. 24. If seeking will not do, but we must also strive to enter, what will become of those that do not so much as seek?

And now I would end this Subject, which is grown under my hand to double the largeness that I intended it, with a Use of Consolation to all the true Saints of God. Are there any (as I hope there are many) that have been duly convinced of Sin, how great an Evil it is; how it hath dishonoured God, and defiled and debased their Nature, and Noble Soul, which is God's Off-spring, and endangered their sinking under the Divine Displeasure to Eternity, and especially of the great Sin of not believing in Christ, but rather seeking to be justified by the Works of the Law; have they at last found themselves killed by the Law with a Thousand Deaths, and been driven to flee from the Wrath that is certainly to come, unto the Hope that is set before them in the Gospel? Have they been convinced of Righ- Use VII. *Of Consolation.*

teouſneſs, becauſe Chriſt is gone to the Father, and we are to ſee him no more, till his ſecond coming, and from hence conclude, that he hath brought about Everlaſting Righteouſneſs by his Death? for elſe how could he, upon whom his Father laid the Iniquities of us all, and did, while he was puniſhing him upon the Croſs, (as it were) forſake him, be admitted again into his Father's preſence as an Advocate for us? Have they been convinced of Judgment, as knowing that becauſe Chriſt hath died, and is again gone to the Father, that therefore the Prince of this World (the Devil) is judged and condemned, and ſhall be caſt out of his Tyranny over Men all Men that betake themſelves to Chriſt, the Captain of their Salvation, who by Death deſtroyed him that had the power of Death, that is, the Devil, *that he might deliver them, who, through fear of death, are all their life-time ſubject to bondage?* Heb. 2. 14, 15. And ſo have they betaken themſelves to Chriſt, as their Head and Husband and only Saviour, that he may be made of God unto them Wiſdom, Righteouſneſs, Sanctification and Redemption? Why, unto you is the Word of this Salvation ſent: You are the bleſſed of the Lord, and ye ſhall be bleſſed, and the Gates of Hell ſhall never prevail againſt you: You are called to reſiſt the Devil, to fight againſt Principalities and Powers, and the Rulers of the Darkneſs of this World, and againſt Spiritual Wickedneſs in high places, *Epheſ.* 6. 10, 11, 12. And for this end you have a Suit of Spiritual Armour, the Armour of God on the Right-hand and on the left, from Head to Foot; and ye ſhall be made more than Conquerors, through him that hath loved you to the Death of the Croſs. Rejoyce in the Lord always; and again, I ſay, rejoyce. Read the eighth Chapter to the *Romans*, and take Courage and Everlaſting Conſolation. All things are made ſure for your good and intereſt. Be but faithful to God, and never fear his Grace to you. Sing your Triumphant Songs, the Song of *Moſes* and the Lamb; both Law and Goſpel ſhall comfort you. If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? *We are the circumciſion that worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh*, Phil. 3. 3.

I will lead you to one rich Walk, where you may expatiate and deliciate your holy Souls: For I ſpeak here to none but thoſe that are ſanctified and effectually called: It is *Gal.* 3. 1, 2, 3, to the 7th incluſive, *Now I ſay, that the heir, as long as he is a child, differeth nothing from a ſervant, though he be lord of all, but is under tutors and governors, until the time appointed of the father; even ſo we, when we were children, were in bondage under the elements of the world: but when the fulneſs of the time was come, God ſent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons.* Under the times and diſpenſations of the Old Teſtament, till the coming of Chriſt in the fleſh, the People of God, even the true Saints of God, were like Children, though great Heirs, kept at School, bred up at a diſtance from their Father's Houſe in a ſtate of darkneſs, fear and bondage, knew little of their Priviledges and Inheritance; tho' they were ſaved by Faith, and had the Goſpel preached to them in an obſcure way, yet it lookt all like Law, till Chriſt, the Eternal Son of God, was made of a Woman, and made under the Law, they alſo were (as it were) under the Law: But now, in the days of the Goſpel, eſpecially ſince the Aſcenſion of Chriſt, and his Miſſion of the Spirit, the Diſpenſation is quite altered, and they are, like Heirs, called home to the poſſeſſion of their Inheritance, to live like thoſe that are Lords of all. Now they are endued with a Spirit of Adoption, by which they come to know themſelves Sons and Daughters unto God Almighty, *Verſe* 6. *And becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba, Father.* Abba, *Syriack*, ὁ Πατὴρ, *Greek* for Father. That is, Father in all Languages, to Saints of all Nations, *Verſe* 8. *Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.* In the days of the Goſpel, heavenly things are brought down to us in the greateſt plainneſs, ſo that a truly holy Soul may converſe and treat with them with great freedom. *Epheſ.* 2. 5, 6. In two Verſes you have three of the greateſt Priviledges expreſſed, that the mind of Man can poſſibly conceive: We are ſaid there *to be quickned together with Chriſt, to be raiſed up together, and made ſit together in heavenly places with him.*

Can

Can there be a nearer approach of an Heir to his heavenly Inheritance? *Col.* 2. 20. *If therefore ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances.* Col. 3. 1. *If ye be therefore risen with Christ, seek those things which are above, where Christ sitteth at the right-hand of God.* Verse 3. *For ye are dead, and your life is hid with Christ in God.* We must live as those that live in Heaven with Christ, *Phil.* 3. 20. *For our conversation is in heaven.* 1 Cor. 3. 3. *Are ye not carnal and walk as men?* Saints should not live like other Men; no, not like Men: You are *Sons and Heirs*, and have liberty to call God *Father*. Our Lord hath taught us to begin our Prayers to God with this rich and high Appellation of, *Our Father*. Endeavour therefore but to live like Children of God, and you may with holy boldness call God *Father*; and if you can look up to God as your Father, you highly dishonour him, and disparage yourselves, to doubt or fear of what may betide you from Men or Devils all your life long. Therefore I say it to all the Saints of God, and I humbly beg of God, that I may ever attend the Exhortation, Endeavour to walk worthy of God, unto all pleasing, keep your Watch strictly over your Hearts and Ways, and go on your Way rejoycing, through Thick and Thin, through Fire and Water, through Troops and Armies of Men and Devils; the World is conquered for you; Devils and Principalities are triumphed over; your own innate and inbred Lusts shall not be too strong for you, if you still, by the Spirit, faithfully endeavour to mortifie the Deeds of the Body. Heaven stands open to you; Mansions are prepared; Angels are ready for your safe Convoy. Die you must; but Death hath lost its Sting; and there is no greater Friend than Death itself, next to a Holy Life; *for Death is also Yours*, and that is the Porter that lets you into your Resting-place. The Law cannot condemn you, and the Gospel will save you.

A N

AN APPENDIX.

THat the assertion of the Apostle, in *Rom.* 7. 9. *When the commandment came, sin reviv'd, and I died,* is plainly meant of the Moral Law, I shall now endeavour to make appear.

For this I reckon, there are several proofs in this 7th Chapter to the *Romans*: First, if we consider to whom this Epistle was written, it was to the *Romans*, who were certainly as much Gentiles as Jews, and more, *Rom.* 11. 13. The Apostle tells them, *I speak to you Gentiles; forasmuch as I am the Apostle of the Gentiles, I magnifie mine office.* Now to these he saith, *Rom.* 7. 4. *Wherefore my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him that is raised from the dead,* &c. How could they become dead to the Law, that were never alive to it? or to whom the Law was never alive? For the Law was never alive to them, except the Moral Law written in the Heart. They were never under the Ceremonial Law, but under the Moral Law they were born, *Rom.* 2. 14. *For the Gentiles which have not the law, do by nature the things contained in the law: these having not the law, are a law unto themselves:* Verse 15. *Which shew the work of the law written in their hearts,* &c. The Ceremonial Law was not written in the Heart of Man. Therefore, here by Law, *viz.* in the 2d. Chapter, must be meant the Moral Law; and this was all they could ever be alive, or become dead to. 'Tis true, the *Jews* might be said to become dead to the Ceremonial Law too, by the Body of Christ crucified: But this was as nothing to the *Romans*, or meer *Gentiles.*

To leave then this Argument from the persons to whom he wrote, (being *Gentiles*) and to speak only to the nature of the thing, in *Rom.* 7. 5. It is said, *For when we were in the flesh, the motions of sins which were by the law, did work,* &c. What motions of sins can we suppose to be wrought by the Ceremonial, or Judicial Law, more than, as they commanded Duties but gave no strength to perform, which is the cause why the Moral Law wrought the same Effect? Doth there appear any peculiar reason for this Effect, from either of these Laws, which is not found in the Moral Law? Or, if there do, how doth this affect the *Romans*, that were never under them?

Again, Verse 7. *What shall we say then? is the law sin? God forbid: nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet.* What Law saith this? Why it is the Tenth Commandment of the Moral Law. Therefore, it is the Moral Law that is the first Husband spoken of. Again, Verse 8. *But sin taking occasion by the commandment, wrought in me all manner of concupiscence: For without the law sin is dead.* Can all this be colourably said of the Ceremonial Law, and not rather of the Moral Law? As it forbids all Sin, and commands all Duty, and gives neither Strength nor Pardon? Whereas the Ceremonial Law doth not command so much, and yet gives some intimations of Pardon, by the Sacrifices which it enjoys. Verse 12. *Wherefore the law is holy, and the commandment holy, and just, and good.* I question whether this can be Scripturally, and Theologically spoken of the Ceremonial Law, which (in a Sence) is said not to be good, *Ezek.* 20. 25. *Wherefore I gave them statutes that were not good, and judgments whereby they should not live,* Dedi eis præcepta non bona, id est Præcepta Cerimonialia, *saith* Pole *in Loc.*

Verse

Verſe 14. *For we know that the Law is ſpiritual.* This is truly ſaid of the Moral Law; but it ſaid of the Ceremonial Law, that it was a *carnal commandment*, Heb. 7. 16. *and* Heb. 9 10. It is called *carnal ordinances*, Rites or Ceremonies. Again, Verſe 9. of *Rom.* 7. *For I was alive without the law once.* Let us ſuppoſe, for the preſent, that the Apoſtle ſpeaks properly in his own Name. When was ever the Apoſtle alive without the Ceremonial, or Moral Law, who was bred up at the ſtricteſt rate under them both as a Phariſee? The meaning therefore is, he was alive without the Law, that is, before the Law came with its preſſing Convictions; and what ſhall we imagine that theſe Convictions were? What? That the Ceremonial Law came with its Convictions? That he had neglected ſo many Waſhings and Sacrifices, *&c.* Who ever underſtood it ſo? Is it not rather underſtood by all, that the Moral Law came in upon his Conſcience, as a ſpiritual and Holy Law, and the very Tranſcript of the Holineſs of God, and charged him with that, as Sin, which he never underſtood to be Sin before, as he inſtanceth in Luſt and Covering, and ſo made him appear guilty before the Holy God, ſo as he could never hope to be accepted with God, without Pardon and a Saviour? And what other Law could this be, which ſhould be ſaid to come thus, but the Moral Law? That which *was ordained to be Life to* Adam, *he found to be Death to him*, being once (indeed) and ſo often broken by his firſt Parents and by himſelf.

So by all theſe Texts out of the chief Chapter which I have (in the foregoing Diſcourſe) been explaining, I apprehend it is evident, That the Apoſtle ſpeaks chiefly, if not only, of the Moral Law. Therefore the Moral Law was their Husband which they were to forſake, and to be married to another, even Chriſt, in order to Juſtification: and if they, then we and all Men in the World, for there is, *par ratio*, a like and equal reaſon for them and us.

If any ſhall doubt of the Evidence here given, I queſtion not to encreaſe it undeniably by thoſe ſeveral other places where the Apoſtle manages the Diſpute againſt the Jews in the Subject of Juſtification by Faith.

A Second APPENDIX.

ANother of my worthy Friends, to whom I communicated my Manuſcript for his judgment of it, queſtioned whether it could be made to appear, that the Law did ſo much as accidentally enrage Luſt, and occaſion greater ſinning in thoſe that ſeek to be juſtified by the Law, and was inclined to think, that the Law did only aggravate the guilt of any Sin, and ſo wound the Conſcience; and that this ſhould be all the meaning of thoſe words, *When the commandment came, ſin revived and I died; and the commandment which was ordained to life, I found to be unto death*, Rom. 7. 9, 10. But I am ſtill of opinion, that there is and muſt needs be a farther ſence in the words, and that when a Man ſeeks to be juſtified by the Law, (which is a Diſtemper very incident to Humane Nature, under divers ſhapes and forms, and the moſt ſubtile and unaccountable Diſeaſe of Mankind) the Law, inſtead of juſtifying, (which it can by no means effect) doth not only aggravate Sin, and kill a Man, as a Miniſtration of Condemnation, but doth (though accidentally, yet certainly) work in us all manner of Concupiſcence, and doth bring forth new Fruit unto Death, as well as diſcover the old; for which I think there are ſeveral very conſiderable Proofs in this ſeventh Chapter to the *Romans*, and I ſhall take them as they lye in order:

Verſe 5. *When we were in the fleſh, the motions of ſin which were by the law, did work in our members to bring forth fruit unto death. When we were in the fleſh*, that is in a ſtate of Unregeneracy, and ſo under the Law had not betaken ourſelves to Chriſt for an Husband, *the motions of ſin did work.* This methinks cannot be underſtood of Paſt-ſins, that we were then convinced of them by the Law, but they are Motions or Inclinations towards ſinning; ſo the Expreſſion is continued, *they did work*, in ordine ad, *to bring forth fruit unto death.* That is, towards new Commiſſions; and theſe Motions of Sin are ſaid to be by the Law. How can this be interpreted of laying on guilt, or charging us with guilt for Sins already committed? So accordingly the Antitheſis in the next Verſe ſeems to carry it.

Verſe 6. *But now we are delivered from the law*, that did thus produce (and not only diſcover) Sin, *that being dead wherein we were held*, (that is the Law) *that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter*; or as it is in Verſe 4. *That we ſhould bring forth fruit unto God.* This part of the Antitheſis ſpeaks clearly of doing good Actions, therefore the other part of the Antitheſis muſt ſpeak of doing ill Actions, by bringing forth Fruit unto Death; for, *Contrariorum Contrariæ ſunt Rationes.*

Again, *Verſe* 8. *Sin, taking occaſion by the commandment, wrought in me all manner of concupiſcence*; 'tis one thing to work it, and another to diſcover it; ſo it follows, *for without the law, ſin is dead*; that is, (or ſeems to be) dead as to energy, not as to diſcovery or being made to appear, or becoming alive in its guilt only, καὶ κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

But let this 8th Verſe, and the 9th and 10th following, be taken in this ſence: For making the guilt of ſin to revive: Yet what ſhall we ſay to the 11th Verſe, *For ſin taking occaſion by the commandment, deceived me?* Firſt, this Phraſe, *taking occaſion by the commandment, Arrepta occaſione inflammandi (per legem vetantem) concupiſcentiam*, Vatablus in Pol. Verſu 8vo. *Multi interpretes ἀφορμὴν exponunt occaſionem putantq; idem dici quod vulgari proverbio intimur in Vetitum*, Grotius in Pol. So that this taking occaſion by the Commandment, is by theſe Interpreters underſtood of taking an advantage towards new Commiſſions. 2. Again, *Deceived me:* How can ſin, (that is, indwelling ſin, or ſinful Inclinations) be ſaid to deceive, but as it had a kind of malicious Deſign (by a *Proſopopœia* here) to draw the ſinning perſon farther into actual Commiſſions, by which alſo *it ſlew him*, not only by charging

ging the Guilts that had paſt, for that is the work of the Law to kill that way, by way of charge; and not the work of ſin or ſinful Inclination called Concupiſcence; ſin doth not charge home ſin upon the Conſcience, but Concupiſcence here called ſin promotes further Commiſions, *ſeduxit me, i.e. in ſuas partes me doloſe traxit, ab errare me fecit, longius me abduxit a via juſtitiæ; ad peccandum me pellexit*, &c. Menochius, Eſtius, Beza, in Pol. But methinks the 13 Verſe, plainly makes it appear, that ſin takes a great advantage towards ſtrengthening and promoting itſelf in the Sinner, or ſinful Perſon, by the Law, according to the *Proſopopœa*, wherein the Apoſtle makes ſin an Agent, and as it were a Perſon. *Was that then which is good* (that is the Law) *made death to me? God forbid. But ſin that it might appear ſin*, and ſhew itſelf in its Colours, *working death in me, by that which is good, that ſin* itſelf *by the commandment might become out of meaſure ſinful.* I would fain know what tolerable ſence can be made of theſe words, but that they muſt afford a plain proof of what I have been contending for? 'Tis true, 'tis ſence to ſay, that ſin by the Commandment appears to be ſin, becauſe it is forbidden by the Commandment, and ἡ ἁμαρτία ἐστὶν ἀνομία, 1 John 3. 4. *Every ſin is a tranſgreſſion of the law.* And it is ſence to ſay, that ſin brings us to death by that which is good, that is the Law forbidding it; but how will this plain honeſt ſence bear all the heighth and heat and ſmartneſs of the Apoſtle's arguing in this Verſe, *But ſin, that it might appear ſin working death in me by that which is good, that ſin by the commandment might become out of meaſure ſinful?* Sin appears to be ſin by the Commandment, but how doth it appear out of meaſure ſinful? How doth this *But* come in? *But ſin that it might appear ſin*, namely for this Reaſon, for that it works death in me by that which is good. I ſay, how doth this *But* come in? 'Twill not bear a Diſcretive, to ſay only, that the Law threatens with Death a Man, that doth ſuch and ſuch things, and he ſinning or tranſgreſſing falls under this penalty; this is no wonder at all. How doth ſin appear out of meaſure ſinful, by this? How doth ſin ſhew ſuch extraordinary Venome in this? That it lays a Man under the penalty of the plain Law? But now if ſin that is indwelling-ſin or Concupiſcence hath ſuch a miſchevious deviliſh nature in it, that it doth not only lay us under the penalty of Death, but will therefore ſin becauſe ſin is forbidden, and will therefore break the Law becauſe it forbids ſin, and take its very riſe and occaſion to all manner of Wickedneſs, and work in us all manner of Concupiſcence, from that which is holy, juſt and good, this ſhews ſin, and that by the Commandment to be a thing out of meaſure ſinful, this ſets forth ſin in its true Colours and ſhews it to be ſin indeed; a thing that cannot be decyphered by any worſe Name than it hath already, *Sin that it might appear ſin*, &c. *and out of meaſure ſinful.*

FINIS.

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